November, 1951

omen's Missionary Magazine

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

Published monthly September to June, Bimonthly July-August under control of the Women's General Missionary Society of the United Presbyterian Church 906 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

Entered as second-class matter at the Post Office at Pittsburgh, Pennsylvania. "Accepted for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized February 14, 1934."

Subscription Price — $1.50 a year Obituaries—20¢ a printed li

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Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

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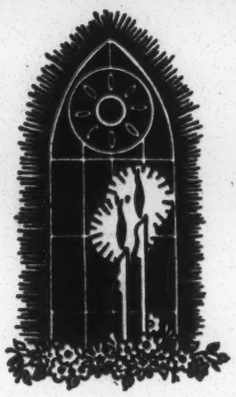
What Right



What right have we to peace on earth
This Christmas time? We look above
Where angels sang; the skies are dark,
For we have shunned His laws of love.

His laws of love are not requests
To be ignored or used at will;
Grayed battle fields around the world
Attest to this; dead men lie still.

They cannot rise with bitter voice
And cry to us: "You have no right
So long as hatred turns on these
Whose skin is black or brown, not white."

They cannot say: "While millions starve
Dare you be blind? Judge your own worth!
We gave our all and leave to you
A few short years of peace on earth."

A LITTLE TIME APART

Short years, soon spent? Is there no hope?
Then in the dark an angel song
Again is heard: "A child is born;
By Him set right the world's deep wrong!"

By Him? Through Him? We bow in shame;
Why have we failed to bring God's peace
To suffering man? Have we not known
His saving power through love's release?

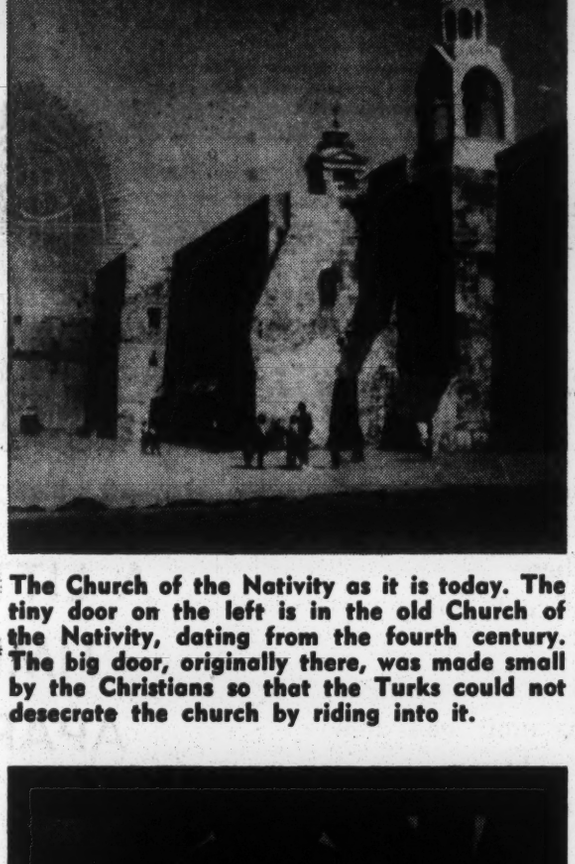
Perhaps the day is not too spent.
Perhaps! Oh, let us heed the plea
And lay on every heart--our own--
The call to make all bondsmen free.

O Mary's Babe and Son of God
We know at last our own true worth!
Our hearts we join in hope and love
To bring through Thee, God's Peace on Earth.

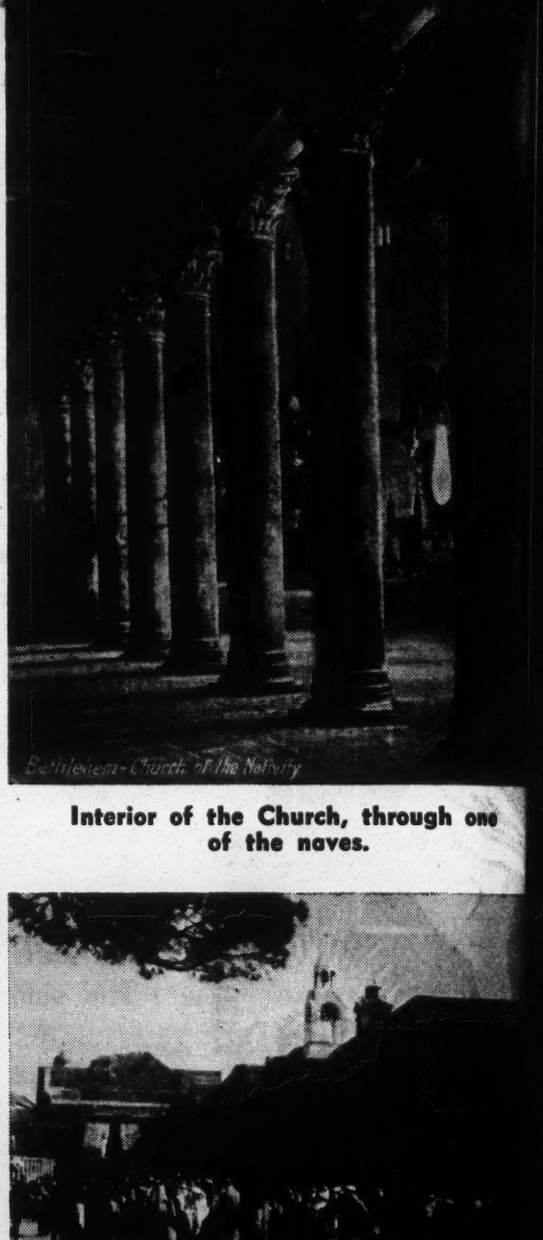
--Carol McAfee Morgan

By courtesy of the author. This poem has previously appeared in "The Church Woman."

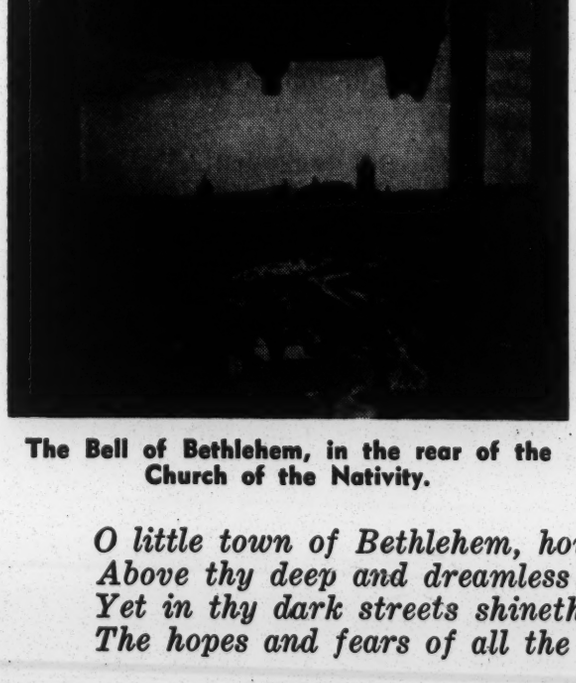
Scenes—Church of the Nativity in Bethlehem



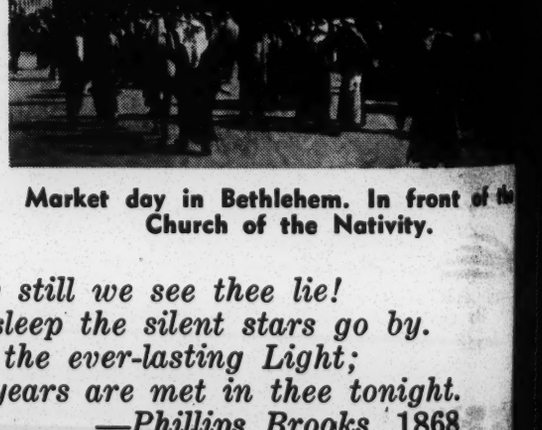
The Church of the Nativity as it is today. The tiny door on the left is in the old Church of the Nativity, dating from the fourth century. The big door, originally there, was made small by the Christians so that the Turks could not desecrate the church by riding into it.



Interior of the Church, through one of the naves.



The Bell of Bethlehem, in the rear of the Church of the Nativity.



Market day in Bethlehem. In front of the Church of the Nativity.

O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by.
Yet in thy dark streets shineth the ever-lasting Light;
The hopes and fears of all the years are met in thee tonight.

—*Phillips Brooks*, 1868

(Pictures on pages 130-133, courtesy of Mrs. James L. Kelso.)

The Women's Missionary Magazine

Of The United Presbyterian Church

Vol. LXV November, 1951 No. 3

Christmas

Take Root Downward
Bear Fruit Upward
2 Kings 19:30

A. D. 1 and A. D. 1951

By MRS. JAMES L. KELSO, Pittsburgh, Pennsylvania

"Now when Jesus was born in Bethlehem of Judaea, in the days of Herod, the king . . ." Matt. 2:1.

What scenes pass before our eyes as we think of Bethlehem! Most of us clothe this little town in a veil of mystery and each of us has her own impressions, probably no two of us alike.

To me, Bethlehem is the place where there was once a manger where Jesus was born and where today that place is commemorated by the Church of the Nativity. What a busy little place Bethlehem must have been at the time Joseph and Mary were about to enter the city. As one author has said, it was an important place because it was an outpost to guard the southern kingdom. Being rich in grazing land, it could furnish sheep for the feasts in Jerusalem, and from its olive trees, the oil went to the great temple. Being also on an east and west trade route from the Dead Sea to the coast, many travellers went by the birthplace of our Lord. It is thought that the Wise-men took this road home after seeing the infant Jesus. But Joseph and Mary would enter Bethlehem on the much travelled road from the north and as they looked up to the heights upon which the town stood, how glad they must have been that the end of their journey was so near. According to early writings, Bethlehem had city gates, for II Samuel tells us that David wanted "to drink of the water of the well of Bethlehem, which is by the gate."

Not far from Bethlehem, Herod, the Great, had been busy building another fortress to which he could flee in time of trouble, and where in 4 B.C. he was buried, the child Jesus at that time being safe in Egypt.*

Caravans came and went, north and south, east and west over the trade routes, but Bethlehem always remained a town of minor importance because of its proximity to Jerusalem, which is only five miles away. It

*Our present calendar has incorrectly dated the birth of Christ.

comes down in history famous as the home of the House of David, the story of Ruth and the birthplace of our Lord. If you go off the main highways of Palestine today, you will see many travelling as Joseph and Mary did.

As early as the fourth century, history tells us that a church had been erected there. Since that time, the Church of the Nativity has passed through numerous stages of damage and restoration, but its architecture is still that of an early Christian church. Perhaps the many silent years when the Turks kept Palestine as a closed book, have been fortunate ones for scholars of today because much historical data has been preserved. Although it is seldom that exact sites of the Gospel narratives can be identified, this is one place of which we are certain.

"O little town of Bethlehem, How still we see thee lie! . . ."

Today "the troubles" have come over the Holy Land. There is a division in that country. The Arabs have the Old City of Jerusalem and also Bethlehem, but the old road between the two cities is closed to the Arabs, as it is in Israel. The Jews, who do not acknowledge Christ as their Saviour, now pass along that way. The new road which the Arabs have built is a long, steep and winding one which turns off the Jerusalem-to-Jericho road near Bethany. Bedouin tents

Refugee Camp near Bethlehem. The Arab road to Bethlehem is 45 kilometers, down and up Wadi Nar. It is very winding and steep.

cling to the hill sides as one cross the deep Wadi Nar (Valley of Fir and then begins the up-hill climb the ridge on the other side. On terraced hill sides, olive and fig tre grow and the grape vines lie on t ground. Sheep graze on the slopes a wheat, egg plant, beans, lentils, hu mis and kaffir corn are in the fiel

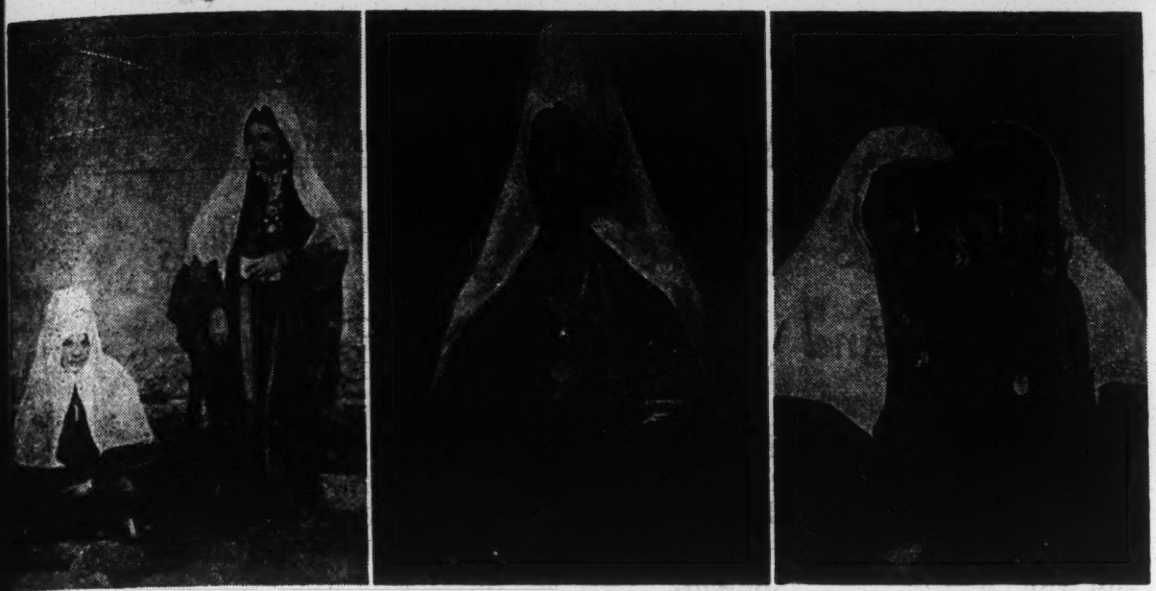
As one approaches Bethlehem fr the East, one sees a quiet little to spread over two hills with the Chur of the Nativity dominating the sit Several churches and schools as we as hospitals are in the city. Along th streets little shops sell olive wood a ticles, mother-of-pearl objects, crus der jackets, pottery and sheep ski for coats and slippers. In summer th bright sun throws shadows along th steep terraced hill sides, but in winte there is a dullness to the trees an ground, which, however, the ear spring flowers will soon brighten.

The year we were there, three di ferent Christmas dates were observe Our Christmas was the first on th calendar as we follow the Latin da ing. It was hard to find Christm cards in Jerusalem to send home, b by January 6th, which was the da of the Greek Orthodox Christmas, th stores had more to offer. It was n until the 26th of January that th Syrian Christmas was upon us.

At the School, we made our decor tions out of pine boughs, the con of which we painted with some alum num paint. Some kindly United N tions official had left some red cre paper, out of which we made bo for our wreaths and sprays. Gre candles and white ones were plentif in the candle shops, but there we no red ones. Our Christmas tree w a branch cut from a pine tree and s in a jardiniere. We trimmed it with few silver stars and berries. It was reminder of home.

Mrs. Kelso is the wife of Dr. James L. Kel Professor of Semitics and Archeology, Pittsbu Xenia Theological Seminary. During the year 19 50 she accompanied him in his work as director the American School of Oriental Research in c ducting the excavation of New Testament Jericho

Watch for an article by Dr. Kelso in the "N tional Geographic" for December, 1951.



Women of Bethlehem. The high head dress indicates that the woman is married. Note the wide sleeves under the crusader jackets.

It was foggy, misty and cold the night the Christmas Eve services were held. The Shepherd's Fields were muddy and so the services under the auspices of the Episcopal Church were held in a building in the city. The Church of the Nativity where the Latin Catholic services were conducted, was crowded with worshippers who stood for the entire service. The dignitaries of the church were ushered in by kavasses who thumped their heavy staffs on the pavement as they led the procession. All the gold and silver lamps were uncovered and the candles were lighted. No heat was in the building and unless the weather was mild, a damp chill would creep in. There was, however, no coldness of the spirit for all were earnest worshippers and the boy's choir sang lustily under its well-trained leadership. At the close of the service a star and a large doll appeared above the altar and then the procession moved on to the Grotto, where another doll representing the Christ Child lay in a manger. On Christmas morning another procession went through the city and services again were held in the church.

There are three altars in this church, the center one used by those of the Greek Orthodox faith, the one on the right by the Armenians and the one on the left by the Latin Catholics. The different Eastern Orthodox churches take their turns holding services according to their calendar.

Bethlehem is one of the few Palistinian cities with an almost entirely Christian population. It has more than doubled in numbers since the war because of the many refugees living there. The housing problem is acute and the many caves around there serve as living quarters. We found 85 people living in one cave. Unemployment is very high and so Bethlehem like the rest of the Holy Land is desperately poor. Many babies born in the fields around the city have to be wrapped in reed mats because they have no clothes. The church agencies are striving to feed these people and although living conditions are very hard, they still have a strong faith in God and still feel that the Saviour will bring them out of this trouble.

To us who are foreigners in the country, it is indeed a sad sight, but we can turn our eyes to the heavens and see the bright and clear stars which seem so near and large, and feel, too, that God is looking down. I was always amazed at the evening star because it looked more like a lantern in the sky than a star. If the Wise-men of old saw such a star, they would have no difficulty in following it.

Bethlehem, which was not least among the cities of Judaea, for centuries was known as Bethlehem of Palestine. Now in 1951, it has another name, Bethlehem of the Hashemite Kingdom of Jordan. But to us and our children, it will always be Bethlehem, the birthplace of the infant Jesus.

God's Supreme Gift To Us

And Yet They Seek Him

By EDNA A. BRUNER

There is a legend which tells the story that the Shepherds who followed the star of Bethlehem roam the world today. And this is the story:

The Other Shepherd wondered! As he sat on a little knoll watching his flock contentedly grazing, he was pondering what the Master had said: "The world had forgotten—forgotten — forgotten!" He and the Boy Shepherd had made an earlier start than usual to the fields hoping to greet the Master as he passed that way. And they found him there already, troubled and grieved, for he knew of the unrest in the world—of the rumors of wars, of the bitterness and revenge men hold in their hearts today. The Boy Shepherd, too, could not understand, for had not Jesus walked among men as the Prince of Peace—had he not left as a heritage the message of the Love of the Father? Had he not commanded his disciples to take that message to all mankind? And of course ere this year had dawned—there could not be those who know not of Jesus nor those who do not heed His voice!

Many hours had passed since the Master left them there, and now as was his custom the Older Shepherd was coming to sit with them and watch the lambs. Carrying his favorite wee lamb in his arms, the Boy Shepherd ran to the little bridge that he might tell of their hour with the Master.

"And He kept saying—'The world has forgotten—forgotten!' Thinkest thou that in two thousand years there are yet men who hate each other—men who would kill their fellows for gain?"

"If His followers have been faithful, and have taken His message to the far places, the world today must be a wonderful world! Remember-est thou the words He spake—'A new commandment give I unto you—that ye love one another as I have loved you;' and He said, 'Peace I leave with you; my peace I give unto you.' If love permeates the world then wars have ceased—yes, surely in two thousand years love must rule the world!" And so recalling the words of the Master they joined the Other Shepherd.

"Our boy is questioning whether or not love and peace rule the world!"

"Yes, when the Master left us we were troubled. Would that thou hadst been here! The ways of the world seem to grieve the Master. We cannot believe but that all nations live in peace one with the other, and that his disciples have reached and taught God's love till the world is Christian!"

Mrs. Bruner, in sending her gracious permission to reprint "And Yet They Seek Him" which appeared first in the December, 1944, pamphlet of Missionary Education, published by the United Christian Missionary Society, mentions that from 1909 to 1912 she was a teacher in Muskingum College. She says, "At that time Dr. J. Knox Montgomery, Sr., was president, and I have very interesting memories of associations with many of your preachers and missionaries. Through the years I have kept up some correspondence and go back occasionally at Commencement time.

Mrs. Bruner is Executive Secretary of the Indiana Women's Christian Fellowship, Indianapolis, Indiana.

"When the Master passeth this way again let us all three be here to talk with Him about it more!"

So they lingered, the Older Shepherd giving of his wisdom and humor, the Boy Shepherd occasionally walking among the sheep, watching the lambs at play. But the Other Shepherd held in his heart the words of the Master and pondered them.

Many times they met on this their favored hill and always they lived over again those wonderful strange days in Judea, when the star had led them to the manger and the Christ Child. . . .

And then once again they were together, and the Master was with them, and said to them:

"Ye shall journey over the world and when ye have found where the Father's love reigneth and peace abideth, ye shall return and rest from your journey and give a report!"

In his eagerness the Boy Shepherd answered, "We will not be long, Master, for through two thousand years the governments of the world shall have found the way to live peaceably one with the other. It is to *them* I shall go! And I am sure I shall be the one to find it!" But the Master made him no answer.

The Other Shepherd turned to them and said, "Governments there have been since the beginning of the world, and always strife among them. But I have always felt sure the mothers of the world would one day rise up and say, 'There shall be peace in the lands. No more shall our sons go to war and slay each other.' So I know ere this the women will have rid the world of wars, and *I* shall find the peace we seek because of *mother love.*"

Then the Wise Older Shepherd spoke: "Remember ye not that the disciples organized the church in the world to teach and preach Jesus—the Father's love—brotherhood—and peace? On our quest *I* shall find that the *church* has established peace throughout the world."

And so the Master sent them forth. The Boy Shepherd, so confident, visited government halls and conferences and rulers' thrones, to find everywhere rumors of war and preparation for conflict. And his youthful enthusiasm began to wane; his confidence was shaken. He is yet seeking peace.

The Other Shepherd had not been long in the lands till he found the mothers of the world were interested in many things other than peace in the hearts of men. There were jealousies among them. Their days were crowded with so many inconsequential activities that they had forgotten the heritage that was theirs. He, too, is still searching—searching.

The Older Shepherd, in his calm deliberateness, went to the churches, sure that his mission would soon be accomplished. Today he wanders—searching—seeking—hoping yet that the church will bring to the world through the Gospel story the Peace of God. For he found much of the world still pagan—and even strife within the church at times.

And so, today, as in the long ago—the shepherds watch for a guiding star to show them where peace abides, and where God's love reigneth.

CHRISTMAS EVE

My latch is on the string tonight
The hearth fire is aglow,
I seem to hear swift passing feet,
The Christ-child in the snow.

My heart is open wide tonight,
For stranger, kith or kin,
I would not close a single door
Where Christ may enter in.

—Kate Douglas Wiggin

Christmas On The Plains

By CYNTHIA PEARL MAUS

IT was only a crude sod house on the plains of eastern Colorado, six miles from the nearest town. Only a lonely sod house with a thin volume of smoke issuing from its chimney, yet inside the *spirit of Christmas* was there. The yard was unadorned save for that four-room house with a half-in-the-ground lean-to in the rear for fruits and vegetables, a few scattered outbuildings here and there for cattle, hogs, chickens, and horses, and a dilapidated old well.

Inside three half-grown girls, ranging from six to twelve years of age, were busily engaged covering, with striped paper sacks, a cross, crudely made of two lath, which was to serve instead of the proverbial Christmas tree of other years. One of the girls was cutting into strips the striped paper sacks, which their provident mother had carefully saved for them during the year, while another wound them tightly about the lath cross. The third and littlest girl was trying with her childish hands to pin together small paper funnels, which later were to be tied to the Christmas cross as containers for bits of candy —one for each member of this pioneer family, and one or two extra funnels for guests that might drop in on them from other ranches during the holiday season.

It was late afternoon on the day before Christmas, when a toil-worn mother, her basket on her arm, trudged into the yard and up to the door of that lonely sod house on the plains. Because her menfolk we away from home, working on an ir gation ditch some thirty miles di tant, she had walked all the way Sheridan Lake, her ba ket filled with eggs, bu ter, and milk, that sh might exchange them f some popcorn, cranbe ries, sugar, oranges, a a bit of cheap candy a nuts with which to pr vide a meager treat f the members of her fa ily on Christmas day.

Two years before the had landed on the plai of Colorado, comin from Iowa, with the pu pose in mind of pro ing up their preempti rights on at least tw quarter-section ranche so that the boys, now almost grow might have at least a land-start i life. The first year had not been t hard, for they had brought with the enough potatoes, apples, canne fruits, vegetables, and smoked me with which to live comfortably, ev though the crops for the first seas in a virgin land were scant. The provisions, however, had long be exhausted, and with drought killi their crops the first year, and ha stones as large as goose eggs razi the corn, then in tassel, to the grou during the second summer, the fa ily were poor indeed.

A warm fire of crackling cow chi was burning away on the hearth a in the kitchen stove when this ti mother reached the little sod hou and setting her basket down on t table she called to the girls to co and help her with the evening chor Soon the cows were milked, the chic ens, hogs, and cattle fed, and t supper prepared.

After their meager evening m

From "Christ and the Fine Arts," Maus. pp 580-583. Copyright 1938 by Cynthia Pearl Maus. Published by Harper and Brothers, New York 16, N. Y. Used by special permission of the author.

the girls completed their last-minute decoration of the Christmas cross, while the mother popped some corn, which the girls strung on white thread, and this, interspersed with garlands of lovely red cranberries and a few tiny candles saved from other years, made this simple, cheery cross a happy reminder of the birthday of the King of Kings.

When the last funnel filled with tiny bits of candy had found its place suspended from the Christmas cross the three girls sat on the floor in front of their handiwork and sang, with their clear, high, childish voices the old, loved hymns and carols of the Christmastide, which had been their heritage from infancy.

By the kitchen stove the tired, discouraged pioneer mother stood, remembering the happy Christmases of her own childhood home in Ohio; and suffering, as only mothers can, who know for the first time the pinch of dire poverty. There would be no toys or playthings of any sort for her little daughters this year. Every penny must be carefully guarded if the family was to have even food and clothing until another harvest-time rolled around, bringing the hope, at last, of abundant crops and funds with which to replenish the family's cash resources.

Now, tired and spent, after a day of weary labor in making her home on the plains scrupulously clean, preparation for a meager Christmas dinner, which somehow she had managed to scrape together, and her long twelve-mile trudge to and from the nearest town for the few scant things that must be purchased to replenish her larder, she stood by the stove and watched with tear-dimmed eyes the three girls, who, in spite of the poverty of their pioneer home on the plains, were singing joyously the well-loved Christmas hymns and carols as they watched with pleasure the tiny lighted candles on this crudely-made Christmas cross.

There would be nothing in the stockings they would later place by the fireside but an orange, an apple, a few nuts when they awoke on Christmas morning. True, her toil-worn hands had made for each girl a new fleeced nightgown, which they desperately needed, and a pair of yarn mittens for each of her menfolk; but beyond this there would be nothing with which to make glad the hearts of the ones she loved when Christmas dawned.

Tears flooded her eyes, and in spite of an effort to control herself, hard, dry sobs shook her weary frame. She busied herself by trying to punch up the fire so that the girls might not see her tears. But the eager eyes of the middle one had already sensed that something was wrong with mother, and, leaving the singing group for a moment, she scampered over to where her mother stood. Seeing her tears, she asked, in a childish whisper: "What are you crying about, mother, on Christmas Eve?" Getting no answer, she slipped her childish arms about her mother's waist and continued: "Are you thinking about the Baby Jesus and the cruel way in which men killed Him when he grew up?"

"Yes," answered the tired mother, drying her tears, "I am thinking about Him and the sorrow and heartache He later knew; but I am also thinking about my little girls for whom there will be no Christmas toys at all on the morrow. Old Santa Claus finds us too poor this year to help him make glad the hearts of even those we love, to say nothing of the poor ranchers who are in desperate need."

"But, mother," answered this serious child, her dark, dreamy eyes filled with love as she looked earnestly into her mother's face, "we do not need any toys. We are well, we have *you*, and father and the boys are coming *home* to spend *Christmas* with us; so please don't cry any more."

Suddenly everything was all right

again. Her tiredness was gone and her mother-heart released of its burden through the sympathetic understanding of a little child. She sat down on a nearby chair and called the girls to her. Then she lifted the littlest one in her arms, as she told them again the marvelous story of the birth of the Manger Child of the long ago.

When the story was finished they knelt at her knees for their good-night prayers, and then scuttled off to bed to sleep the dreamless sleep that only children know.

Quietly and quickly she wrapped in separate packages for each member of her little family the only Christmas gifts they were to receive. Then she filled the stockings of the little girls with oranges, apples, nuts, and a bit of candy, musing, as she worked over the strange peaceful calm that had suddenly come into her heart. The Master was right. He had said, "A little child shall lead them," and tonight her own little girl had, with intuitive insight, placed the emphasis where it ought always to be on this approaching birthday of the King. *Health, love* for *one another,* and *family togetherness*—these were the spiritual values that mattered, not gifts of things that one could buy or make. What was poverty, anyway, but a test of character. So long as they had health, mother and father, and the boys and girls together, they could and would weather every storm.

How long she sat alone in front of the fire, musing, after these last-minute tasks were done, she never knew; but suddenly she found herself humming the best-loved of all the Christmas hymns:

> Silent night, holiest night,
> Darkness flies, all is light;
> Shepherds hear the angels sing
> "Alleluia! hail the King.
> Christ the Saviour is here,
> Jesus the Saviour is here."

The night was beautiful and calm. The soft snow that had fallen earlier in the day had frozen with the lowered temperature of nightfall, so that it sharpened every approaching sound. Suddenly she heard the creak of wagon wheels in the distance; then a cheery "Halloo!" She arose quickly and hurried to the door. Her menfolk were safe at home; and with their coming the Christmas melody of "peace on earth and good-will toward men" sang itself softly in the lonely mother-heart in that little sod house on the plains.

KEEPING CHRISTMAS

By remembering our kinship with all men,
By well-wishing, friendly speaking and kindly doing,
By cheering the downcast and adding sunshine to daylight,
By welcoming strangers (poor shepherds or wise men),
By keeping the music of the angels' song in this home,
God helping us every one to share the blessing of Jesus,
In whose name we keep Christmas.

—Henry Van Dyke

Our Gifts To Him

By W. J. HARPER McKNIGHT, D.D., Associate Secretary, Board of Administration of the United Presbyterian Church

The beautiful story of Christmas is a story of giving. It is the story of the presentation of God's matchless gift to mankind—His Son. No words can describe the full value of that gift. It is indeed fitting that the angels should burst forth into song. It is equally appropriate that the corridors of the succeeding centuries should resound with the carols that have burst forth from hearts thrilled with the glory of that great Gift of God. Musicians, artists, poets, preachers, parents, children—all have found in that event the inspiration that awakens expressions of great joy.

When hearts are touched most deeply mere words, be they in prose or verse, are an inadequate expression. Deeper emotions demand appropriate demonstration. Thus it is that the Book is filled with the record of those who accompany their songs of praise with their gifts of gratitude. The stories are true to life. When we are loved it is natural to love in return. The heart that is insensitive to proffered love is abnormal. When we love we search for the most fitting means of expression of that love. True love for God will find expression in testimony, in prayer, in song, in gifts, in life.

"Were the whole realm of nature mine, that were a present far too small;
Love so amazing, so divine, demands my soul, my life, my all."

Christmas unveils the Divine love for man. That love became incarnate in the Babe. It is also the revelation of human love. That love was first manifest in a woman—in Mary, the mother of Jesus. The tenderest relationship on earth is that which exists between mother and child. To Mary that little form reposing in her arms was the most precious treasure on earth. Henceforth her life would find its center in Him. No sacrifice would be too great for her to make. Her total being was devoted to Him. All her resources were dedicated to His advancement. She lived for Him. Joyfully she accepted her stewardship — the stewardship of that little life entrusted to her and the stewardship of all else as devoted to Him. Christmas invites a renewed consideration of our giving in the light of God's giving. In exquisitely beautiful scenes it suggests the potentialities of women as good stewards.

There are many other instances of woman's fidelity in stewardship recorded in the Scriptures. In that long period of the infancy of the nation of Israel when they wandered many years in the wilderness Moses called the people to provide for the construction of a tabernacle as a place of worship of God. In the record of the response we read: "And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold. . . . And all the women that were wise hearted did spin with their hands, and brought that which they had spun, . . . And all the women whose

heart stirred them up in wisdom spun goats' hair. . . . The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses."

The spiritual descendants of these women who proved themselves willing stewards are numerous. The church of Jesus Christ owes much of her effectiveness to the generous gifts of women who have abounded in this grace. Their love of God has been greater than their love of gold. In our own United Presbyterian Church we are amazed again and again in the reports on the annual Thank Offering. Through the 63 years of this observance these faithful women have presented a total of $6,200,802 for the work of the Lord Jesus Christ in home and foreign fields. Only God knows the unpublished stories of the decisions that have dedicated these dollars to the glory of the Saviour rather than to the glory of self.

One of the greatest stewards known to us is a quiet, devout woman who appears very briefly on the pages of history. Yet in that brief account she presents to God the most precious gift a parent may offer—her son Samuel. Before his birth she had made a vow before God that if a child were given her she would "give him unto the Lord all the days of his life." When Samuel was born she regarded him as entrusted to her care. How this hallows the experience of parenthood. The hour of baptism of our little ones is marked with the highest significance. The care and training of little ones in the home became a holy ministry rendered unto God. In such an atmosphere children come most naturally to know and love God. Communion with Him through the Word and prayer becomes as much a part of life as breathing and eating. The dedication of life to God and participation in the privileges and responsibilities of membership in the church come in due time as fruit is borne in its season.

When Samuel reached an appropriate age she gave him wholly to the service of God. Here is the holiest act of stewardship. Here is a reflection of the glory of God's gift of His Son. God desires more parents who will rejoice in the willing response of their sons and daughters when He calls them into His service.

We leaf through the sacred writings until we come to that young woman, so beautiful in body and in soul, who is honored by Jew and Christian alike—Esther. In the providence of God she had been placed in a position of great glory. Her royal rank would be envied by nearly every woman in the kingdom. Many a feminine head has been turned by lesser glories. Then the hour of decision confronts her. Are position and influence a possession for personal gratification or are they stewardship for the performance of great work in behalf of mankind? By the grace of God she made the great decision that was in accordance with the Divine will. Personality and influence are not the exclusive possession of earthly queens. Every woman wields a great influence over others. Every woman has to choose the purposes to which that influence shall be directed. Courageous exercise of that influence for good in home, society and church would bring great things to pass. The question challenging Esther is oft repeated in human experience, "Who knoweth whether thou art come to the kingdom for such a time as this?" Every day brings to every life occasions for decision that involve the same issue.

The roster of these noble feminine stewards is too long to permit a complete consideration here. Yet if we were to end the review at this

point we would neglect a phase of their stewardship which is too often omitted in a treatment of stewardship. Some of the most lovely incidents recorded in the New Testament call for attention.

How beautiful and instructive is the story of the poor widow who cast her two mites, all her living, into the treasury as Jesus sat watching. It takes but little imagination to picture this modest, somewhat embarrassed, giver. There were so many other gifts of much greater monetary valuation being deposited there. Her mites seemed so pitifully small in comparison. But Jesus had a different method of comparison. His comparison was between the amount which could have been given and the amount which was actually given in each case. What a different ratio this is! This method of computing values completely invalidates the methods men customarily use. The offering plates in our churches would overflow if the measure of the gifts presented were determined by the scale of evaluation which Jesus applied to the widow's mites. Gifts from our superfluity are not worthy to be compared with gifts made through sacrifice.

Equally beautiful and instructive is the story of the woman who came "having an alabaster box of ointment of spikenard very precious: and she brake the box and poured it on his (Jesus') head." Such possessions are more precious to the feminine heart than mere man can understand. Who can estimate the happy anticipations she may have cherished of the time she might make use of this for her own pleasure. But something has changed her intentions. Her personal gratification is of little consequence now. Her love of self has been supplanted by her love of the Saviour. Her most cherished possession is presented to Him in an attempt to express this love. Love demands expression. Great love prompts great gifts. Love's generous gifts are blessed by Jesus.

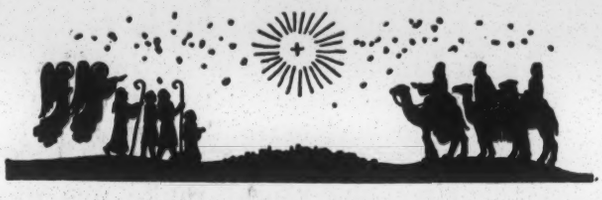
Many more names might be added to this list. Some, such as Dorcas and Lydia, would come from the Acts. Others would be found in the history of the expansion of the church throughout the world in succeeding centuries. Some are treasured in memories of wives and mothers known to each of us. Some are known through their faithful stewardship as Christians in business, in the professions, in the fields of service in the employ of the church in America and in mission fields in far distant lands. All have found in the Christmas story the portrayal of God's great love. All have responded with their heart's deepest affection. Their stewardship has become a joyous expression of that love. This is the giving that is blessed of God.

Christmas Message

"Christmas and another year. Our message to you this blessed Christmastide is that peace which passeth understanding, born of Christlikeness abide in you.

To you—worker in the foreign field—
To you—laborer in the home vineyard—
We send this Christmas message.
May joy and peace enter your hearts."

From the Women's Missionary Magazine
To Friends of the Magazine Everywhere



Program Suggestions

With the December meeting we lay aside another *Program Calendar.* During our "short year" of nine months we have followed a program theme in keeping with the General Assembly emphasis on Christian Fruitfulness. We have looked at the "roots" as well as the "fruits" of Christianity on all of the continents of earth except Latin America. That study will come early in 1952.

Of course any study with such broad dimensions has been sketchy. It could not be otherwise with the whole world under consideration. However, the scope and influence of the Gospel that started at Bethlehem has been so great that occasionally we need to view it in its entirety.

For this final meeting on the theme, "Take root downward, bear fruit upward," some groups may wish to summarize the extent and growth of Christianity. Use a good world map, as you note briefly the westward sweep and today's picture of expansion.

Pictures, posters, impersonations, slides or film strips may be included.

WORSHIP—The saving of seed is essential in the world of vegetation. In the cycle of Christian fruitfulness there must be the sowing of the Seed, which is the Word of God. In the lives of Christians the precious Seed grows, develops, gives forth fruit and is passed on as Seed to succeeding generations, thus perpetuating the Cycle of Fruitfulness. Oh, that we might be more faithful in our witnessing!

Additional Scripture: Isa. 55:10-13; 61: 11; 2 Cor. 9:10; John 12:24, 25; Luke 12: 16-21.

TOPICS

1. *A.D.* 1 *AND A.D.* 1951—Consider Bethlehem of Yesterday and Today. Some groups may wish to broaden this topic to include brief comments on what India-Pakistan, Egypt, Sudan, Ethiopia, and the U.S.A. were like in A.D. 1. (Historical material should be available in public, private or church libraries.) See Dr. James L. Kelso's article in the *National Geographic* for December, 1951.

2. *GOD'S SUPREME GIFT TO US*—Everybody loves a story. We have no story by this specific title, but present two stories that seem to emphasize the true meaning of Christmas. You may wish to have one of them retold. Or, ask all to read them in the Magazine and select another that places similar emphasis on the "Christian Christmas."

3. *OUR GIFTS TO HIM*—"Noblesse Oblige" say the French. We echo, "Nobility Implies Obligation." God sent His own Son to redeem us. We are the daughters and sons of the King of the Universe. Our nobility implies noble stewardship. (See Literature Dept. for available additional Stewardship leaflets.)

INSTALLATION OF NEW OFFICERS—Visual-aid method, p. 144, will make a good climax for the 1951 theme.

ROLL CALL—Each give a quotation from the words of Jesus as found in the four Gospels.

PRAYER CYCLE—Days 12, 13.

CLOSING MEDITATION—Gal. 5:22, 23 in entirety.

QUIZ

1. Why a "small door" today in an ancient building?
2. What color of candles could not be found in Bethlehem shops in 1949?
3. Why are there three altars in the Church of the Nativity?
4. What success did three legendary Shepherds have in finding where Peace abides?
5. What question did a little girl ask her mother on Christmas Eve?
6. We will find "no competitors" if we seek what?
7. What is the secret of effective Christian fruitbearing?
8. When is the Ethiopian Christmas?
9. Who said that his mission books were more interesting than school books?
10. Who, or what, is each of following: Rev. D. S. Lytle; Thal; Stephen Q. Shannon; G.B.S.; Miss Ilo Jean Brown; Miss Betty Montgomery; Warm Springs; Rev. Kundan Lall Nasir?

Worship Service

By MRS. HARRY W. ORR, Arkansas City, Kans.
President of 1950 WGMS Convention

THEME:
CYCLE OF FRUITFULNESS
(Genesis 8:22)

WORSHIP—1951
Preparing the Soil
Sowing the Seed
Watering the Roots
Training the Vines
Pruning the Branches
Protecting the Blossoms
Nurturing the Leaves
Harvesting the Fruit
Saving the Seed

SAVING THE SEED

Opening Thought: "O Holy Child of Bethlehem, descend to us we pray. Cast our our sin and enter in, be born in us today. We hear the Christmas Angels, the great glad tidings tell. O come to us, Abide with us, Our Lord Emmanuel."

Praise: Joy to the World.

Prayer: Eternal God, our Heavenly Father, Who did so love the world as to send Thy only Begotten Son that all might have Life through Him, grant us joyful hearts as we approach this Christmas time. In love and humility we come to worship with the Wise Men, at Thy feet. Make us more loving, more faithful, more kind, more generous than we have ever been before. Help us to minister in Thy name and make us co-workers with Thee.

Scripture: Matt. 2:1-23.

Poem:

"Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord Himself we worship,
Bringing gold to Bethlehem.

Whoso bears his brother's burden,
Whoso shares another's woe
Brings his frankincense to Jesus
With the men of long ago.

Christians, lo, the star appeareth
Leading still the ancient way;
Christians onward with your treasure;
It is still Messiah's day."

With this lesson we bring to a close a series of worship lessons on "Fruitfulness." We have considered: preparing the soil, sowing the seed, watering the roots, training the vines, pruning the branches, protecting the blossoms, nurturing the leaves, and harvesting the fruit. It is fitting that we close the year with "Saving the seed."

I well remember as a child on the farm how we went through the field of corn to select the finest ears for next year's seed. These would be hung up and carefully preserved until the next spring. Before planting time the corn was shelled by hand and a sample from each ear tested for germination qualities. The tip of each kernel contained the life germ. If it were diseased or damaged the corn would not grow. In order to reproduce, the germ must be alive.

How well this pictures for us the way God has saved His seed through the ages. As we study the lives of the great leaders of the Bible—Adam, Noah, Abraham, Jacob, Joseph, Moses, Joshua, David, Ruth, and many others—we are impressed by their likeness to the seed the farmer carefully saves. Each succeeding generation has had someone who has been chosen to be the spiritual seed for the future harvests. As man selects his best ears for seed so God from the spiritual harvest fields selects the most devoted and spiritual followers to propagate His word.

Jesus Christ, the perfect seed, sprang up in the lives of the apostles and the early church fathers. In

(*Continued on Page* 169)

Installation Of New Officers

By MRS. RAYMOND F. KOCH, Mt. Lebanon Church, Pittsburgh, Pa.

You have been chosen to lead and direct the work of the Women's Missionary Society this year. Each year the women of our church work together, sharing their talents in the Lord's work. We are justly proud of the work that was accomplished this past year, for back of this work there had to be the interest, and the spirit of cooperation plus much prayerful planning, for of ourselves we can do nothing. I have chosen the Parable of the Vine as our Installation-service Scripture. I wish you to think of the vine and its branches as symbols of the bond and communion between Christ and ourselves. As the branches get life and strength from the vine, so we receive our strength and guidance from Christ through prayer and meditation. Let us now hear Christ's message to us in the Parable of the Vine as recorded in the 15th Chapter of John.

JOHN 15:1-11

President—Reads Verse 1 and places vine (Christ) on the flannel board.

1*st V. P.*—Reads Verse 2 and places a branch (Faith) on the flannel board.

2*nd V. P.*—Reads Verses 3 and 4 and places branch (Meekness) on the flannel board.

Rec. Sec'y.—Reads Verse 5 and places a leaf (Abide in Me) on the flannel board.

Cor. Sec'y.—Reads Verse 6 and places a leaf (Gentleness) on the flannel board.

Treasurer—Reads Verse 7 and places fruit (Peace) on the flannel board.

Prayer Sec'y.—Reads Verse 8 and places leaf (Long Suffering) on the flannel board.

Literature Sec'y.—Reads Verse 9 and places fruit (Love) on the flannel board.

Temperance & Reform Sec'y.—Reads Verse 10 and places a leaf (Temperance) on the flannel board.

Efficiency Sec'y.—Reads Verse 11 and places fruit (Joy) on the flannel board.

Thank Offering Sec'y.—Reads Verse 12 and places leaf (Goodness) on the flannel board.

What a wonderful privilege it is to abide in His love and live a life of service for Christ. With this thought in our minds, let us stand to pledge our cooperation to the new officers.

USE ME, GOD

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. O find a place for me.

A place where best the strength I have will tell;
It may be one the other toilers shun.
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

Christina Rossetti

READ AS PRAYER:

O take me root and branch and all,
(The years go on apace)
Grow up in me that radiant life
That shines Lord, from Thy face!

Ralph S. Cushman

The Fruit Of The Spirit

By R. A. LAIDLAW, New Zealand

AFTER a terrible list of the works of the flesh, Galatians 5:22, 23 tells that the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, self-control . . .

God, who is first true before He is kind, says, "Be not deceived, you Galatian Christians, and you 20th Century Christians, be not deceived, God is not mocked, whatsoever you are sowing that shall you also reap. If to the flesh, corruption; if to the Spirit, life everlasting."

When you and I read that terrible list of the works of the flesh in Galatians 5:19, we start at the top, "adultery, fornication, uncleanness," and then we stop and say, "Thank God I am not sowing to the flesh." We don't go far enough down the list —"variance, strife, envy."

. . . God has pledged His word that the harvest will be sure—corruption. Exactly the same harvest as is yielded by those other greater sins we pride ourselves in not committing . . .

Let us cease to sow to the flesh in both its gross and refined forms, and avail ourselves of the power God has put at our disposal and commence sowing to the Spirit, "For he that soweth to the Spirit shall of the Spirit reap life everlasting." It is not longevity God is referring to, but quality—fullness of life here and hereafter—life that is life indeed.

Let us examine ourselves in God's presence. Let us stand off from ourselves, as it were, beside the husbandman who has planted us. Let us feel His heartache as He searches for fruit and finds none or maybe finds dwarfed and immature fruit that promised well till it was blighted by the cankerworm of the flesh. Surely he deserves to find fruit for He has been a faithful husbandman. He has grafted us into Himself the true Vine, He has fertilized us with His own Spirit, He has poured through us His own life, He has sheltered us from the noontide sun with the shadow of His wings, He has pruned us with His own pierced hands, and has nurtured us with the tenderness of a mother's care. Let us stand by Him and see what fruit we have borne as tested by His own Word. We may not all be gifted to preach or teach, but we are all fitted to bear the fruit of the Spirit . . .

Let us take them in order. Have we got the first fruit of the Spirit, *love?* I remember one day thinking of my love for Christ, and I said to myself, "Do I love my Lord better than I love my wife, and my little girl, and my two boys? If He saw fit to take them away from me, would I question His love? A voice seemed to say, "The test of your love for your Lord is not whether you are willing to give up your loved ones in death, but are you willing to *give yourself* in life?" Have we this first fruit of the Spirit? True love is mutual *self-surrender*. God has given Himself to us, not what He has, but what He is. Have we tried to give Him what we have as an expression of our love while holding back what we are, ourselves?

The second fruit is *joy* . . . Joy runs through the New Testament like a refrain. It follows close upon the heels of love. Love gave Jesus to die, and that was sorrow upon sorrow. It broke the disciples and drove them into despondency, but Calvary had an Easter morning, and that changed sadness to gladness, so that today we walk not the Via Dolorosa, the way of sorrows that led to the cross, but the Emmaus road with

We have come to the close of our year's suggested meditation on Gal. 5:22, 23. So well does the booklet, "Fruit of the Spirit" by R. A. Laidlaw give a summary of the "Fruit" that we reprint portions of it, by special permission of the Good News Publishers, 411 S. Wells St., Chicago 7, Illinois. Send for booklet. Read all of it.

burning hearts and superabounding joy . . . John 15:11.

The third fruit is *peace,* for the next step is mutual trust or perfect confidence in each other—no secrets withheld and no fears entertained, resulting in perfect peace. It is not a peace drawn from circumstances, which too often are the source of our peace. Our children are well—our finances are sound—our friends are kind, and we are at rest, but when things suddenly change we discover to our dismay that our peace was drawn from our circumstances, and not from the Lord of our circumstances. No, that is not the peace that is the fruit of the Spirit. That is the fruit of environment, and environment changes like the weather.

Where is this fruit of the Spirit born—on the bosom of the Lord. Have you ever heard Him whisper, "I know, I understand, I will undertake," and the heart is at perfect peace about that sick child, that difficult financial position, about those unanswered prayers, and those happenings hard to be understood.

The fourth fruit is *longsuffering.* Not retaliating. Said a tyrant who had a Christian in his grasp financially, "What can Christ do for you now?"

"He can help me to forgive you," said the Christian.

The fifth fruit is *gentleness.* Do we know anything about that as a fruit of the Spirit? David says in Psalm 18:35, "Thy gentleness hath made me great," and Paul says in II Cor. 10:1, "I beseech you by the meekness and gentleness of Christ."

The sixth fruit is *goodness.* An unsoured spirit overcoming evil with good; not only just, but generous; not only righteous, but good, showing to all men the kindness of God.

The seventh fruit is *faithfulness* (R.V.). Faithful, not fearful. Faith leads to confidence, courage, certainty. Fear leads to doubt, cowardice, lack of assurance . . . Is God so sure of us that we will faithfully do what He says that He can come and speak to us mouth to mouth?

The eighth fruit is *meekness.* Humility, not pride and arrogance. Before the Holy Spirit came at Pentecost, the disciples were quarrelling as to which should be the greatest, after Pentecost they were rejoicing that they were counted worthy to suffer shame for his name . . . Before the Spirit came they were seeking a crown, but after they were indwelt we find them taking up a cross . . . The reason we get so easily hurt is because we are not humble enough. If we were seeking a cross and not a crown, if we were after the low place and not the medium or high we would find we had no competitors and so we would hurt no one and be hurt by no one.

The ninth fruit is *self-control.* The fruit of the Spirit starts with love for God and man, and ends with victory for the Spirit and the defeat of the flesh in self-control, but we will miss the point altogether if we don't see this—self-control spoken of here is the fruit of the Spirit, not the result of the energy of the flesh. *It is not my control of His fruit bearing in me, but my abandonment to His husbandry of me.*

These nine fruits are a manifestation of Christ. Let the Holy Spirit have His way and He will beget in us the characteristics of Christ, and it will not be an outward disguise but an inward goodness, not an outward robe for men to see, but an inward reality for God to enjoy.

How often have we tried to cultivate these spiritual fruits and hung them on our carnal selves. We have tried to be more longsuffering, more joyous, more kind, more self-controlled, but it has ended in failure. We cannot make our bad selves good or get good fruits from the old nature. *Let us change the process, and start not with the cultivation of the fruit, but with the tree. Let the Holy Spirit have His way and He will bear His own fruit.*

Christmas With Our Missionaries

King Of Kings

By BEATRICE McCLELLAN

May I refresh your memory with lines rom Handel's Messiah and share some houghts and experiences from Egypt?

"Comfort ye, comfort ye my people, saith your God. . . . Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Anyone who has traveled the desert nows the lonely and helpless feeling one ets—away from civilization. Yet there is eal beauty and a feeling of the vastness f God's creation as one looks over the orizon in all directions. Such were my eactions last autumn when our Heliopolis rowd took a day's trip to the Fayoum. hat highway may be as God's highway. Ve left the valley of the Nile and drove est through the desert with its dreari- ess and heat, but the return trip fur- ished much beauty in the sunset and the anging colors of the sand as well as of e sky. Our destination was the green of e oasis, the Fayoum.

How like life! There are the stretches the desert in our lives when everything ems uninteresting and troubles seem to ind us but when we look for something autiful there is beauty and things change the colors in the sunset and on the desert nds. God has provided the highway and the end of the journey our home with im, the oasis.

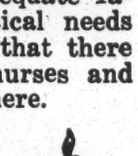
For unto us a Child is born, nto us a Son is given, and the overnment shall be upon His oulder: and His name shall called Wonderful, Counsel- r, the Mighty God, the Everlasting Fa- er, the Prince of Peace. Glory to God in e highest and peace on earth, good will men. How beautiful are the feet of them at preach the gospel of peace, and bring d tidings of good things."

This is the message of the Messiah. Per- ps you can hear the music ringing in ur ears. It's His message to the world ich never becomes outdated. However ere are thousands who do not know of peace which they can have—but for the taking. This year as these words are spoken again in every land throughout the world, may hearts be opened to accept his offer of peace for the heart and soul—the way to world peace. Praise God there are many individuals who have found Him this year and now know the real meaning of Christmas. Others are still learning and wanting to know Him, the Prince of Peace.

"Then shall the eyes of the blind be opened, and ears of the deaf unstopped; then shall the lame leap as an hart, and the tongue of the dumb shall sing."

How one's heart aches for these afflicted people whom we meet on the streets! This physical misery is surely not all they suffer for many are unable to hear, see, or speak of God's love. We are thankful for the few institutions which help them but so many others are needed to minister to the physical and spiritual needs.

It is a real joy to see the new hospital building in Tanta. This, in addition to the former building, will provide adequate facilities for caring for the physical needs of many more people. We pray that there will be adequate personnel of nurses and doctors to carry on the work there.



Christ still calls the masses to "Come unto Him, all ye that labour and are heavy laden, and He shall give you rest. Take His yoke upon you, and learn of Him: for He is meek and lowly of heart: and ye shall find rest unto your souls."

And finally pray that as messages in song and sermon are prepared for this year's Christmas celebration that not only the words may give His message of love and salvation, but also Christian lives.

Hallelujah! for the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever. King of Kings, and Lord of Lords. Hallelujah!"

A Happy Christmas Day At "Avalon"

By MISS VIDA J. GRAHAM, Pathankot, India

2:00 midnight and the church bell rings l proclaims to the town that the Chris- ns' "Big Day" has arrived. From early rning till late at night "Bara Din barak Ho"—Blessed be the Big Day—he greeting one gives and receives.

2:00 a.m. and a party of men and boys arrive to sing Christmas Carols and to receive the usual oranges and a bit of money for the group.

4:30 a.m. and another group comes from another quarter of the city with band and

song and firecrackers. We do not respond.

7:00 a.m. and the girls have dragged themselves out in the cold and come to sing for us. By this time we have a fire in the living room and they come in to toast their fingers and toes a bit while enjoying their oranges, then they go back to crawl into their beds for a while longer.

After a rather hasty breakfast the servants are called in for the usual morning prayers but this time in front of the fire and the special Christmas message of joy and peace. Then each receives his orange and, because all seem so much in need this year, we give to each a warm blanket from the Dhariwal Mills—barracks blanket remnants sewed together.

11:00 a.m.—the English Service in the Church. Mr. A. D. Paterson brings a good message and the church is well filled. There are many from the military camps.

The Training girls who could not go home for the vacation had come up Saturday night and wrapped presents for us. Old, used Christmas paper and old Christmas cards cut for names made the parcels gay and pretty and scattered under the Christmas tree they made that corner of the room an attractive picture. Our folding Christmas tree has been used now for ten years and can still look forward to more. Teachers had helped to decorate the tree for our Staff Christmas party a week before and had piled on all the pretty tinsel and silver ornaments and bright red balls we have and then scattered the tinsel icicle and streamers over all the branches. Reindeer and a Santa in a sleigh come galloping along the top of the bookcase. Some little pine trees and another reindeer centerpiece occupy the piano and the mantlepiece has a farmyard scene at one end and a snow bedecked village at the other.

1:00—The eyes of the children grow larger as they come in with their mothers. There are about forty of them. A few make for the fire and squat there to get warm but most of them run for the tree corner and sit as near as they can. Their eyes wander around the room and they have little to say. They just look. Some of them have seen the same thing in other years so they explain to the others.

The first Christmas hymn doesn't go very well even though it is a familiar one. They are too busy looking. The second one fares better and little voices and big burst forth with volume at least.

Each receives something to wear. Some things are new and some made over but nearly all are warm garments. The women get material for shirts. The smaller children receive a ball or a doll or some toy, and all a bag of sweets and an orange. That is the last of our dolls from the Junior box which came a couple of years ago and which has been such a boom. We still have a few balls and pads and pencils and some stockings for next year.

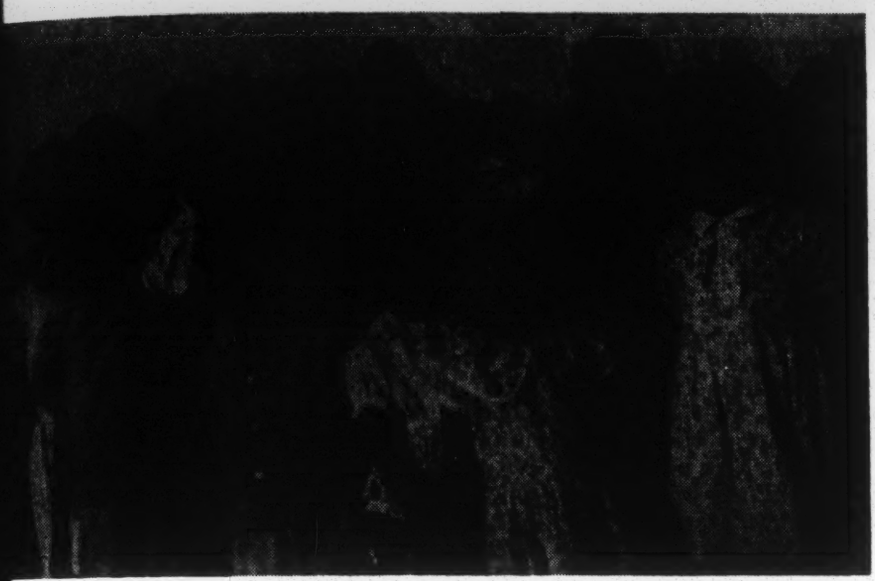
But it is nearly time for the 2:00 p.m. Urdu Service and all are away in a hurry for everybody goes to the Christmas Service. The church is crowded wth not quiet and orderly an audience. Our church is too small. We should have two services.

Again I attempt to bring order to living room and get out the presents for next group and scatter them under tree. This will be our schoolgirls and the parcels Miss Ramsey and I wrapped in wee small hours a few nights previous. There are sixteen girls in the Boarding House during vacation—nine of them the Training dormitory and seven in school. They have been having a good time.

5:00 p.m. and Willa is off to the Railway Christian quarter of the city on bicycle for a Christmas Tea and I get ready our Christmas trays of fruit and gifts—including one cup of precious sugar—for the pastor's family and other Christian neighbors. I just finish sending the boys with these trays when a Hindu woman from the city comes in with a tray of oranges and bananas for the school girls and we sit down in front of the fire for a few minutes. She is a friendly soul and is much interested in the Christian way of life and likes to come to talk and pray. A brother and sister became Christians a few years ago and live in Karachi. Maybe this sister will be persuaded some day.

Mrs. Akram, our matron, and the girls prepare the Christmas dinner in the school and bring it up here and at 8:00 p.m. she and Nurse, Miss Ramsey and I, and our sixteen girls sit on a sheet spread on the floor of the living room and eat our dinner before the fire. Then we play games and have lots of fun. Grace, one of Kashmiri girls, slips out to dress in the Santa Claus suit and comes in with her pack—bags of popcorn and peanuts, oranges and sweets. (We could get just one kind of sweets this year for they are very expensive.) Our own trees furnished all our oranges. Grace is a funny Santa Claus and stutters over the names on the parcels which another girl hands to her from under the tree and keeps us all laughing. Each one receives a pad and a pencil, a cake of soap and some cloth for a blouse or a shirt except the three little girls who get dolls.

10:00 p.m.—A few Christmas hymns and prayer and they all go back to their dormitories very happy. So are we. We sit down in front of the dying embers of the fire and stir them into life again and then put out our own parcels and enjoy our gifts as we relax and talk over the happenings of the day. It has been a busy day but we have been able to bring some joy and gladness to those round about us and some help in these hard times. So we too are happy.



The Sabbath School Choir, Camden Academy, 1944-1948.

Christmas Cheer In Our Negro Southland Missions

By MRS. POLLIE H. PARKER, Church Missionary, Knoxville, Tennessee

A Merry Christmas for our Negro children in our United Presbyterian Missions the Southland has become an annual ent.

The pastors, superintendents of the Sabth Schools and principals try to arrange at every child who attends our Bible hool and Church be remembered at Christas in a tangible way. They also encourage e children to make an effort to give a tle gift to someone else.

In spite of the giving at some stations, e need continues to be great, but our ristian workers believe in God whom Abham trusted and said, "The Lord will ovide." Truly He has provided throughout the past years. He encourages some of r old United Presbyterian Christian ends and raises up new ones who are ways moved to share their blessings with little ones. For these friends we are leed thankful.

An elaborately decorated Christmas Tree ds to a program before the dismissal of hool for the Christmas Holidays. Christ the center of the program and God's e is magnified in the Gift of His only gotten Son, who came into the world as babe. This story is usually dramatized some of the students representing all departments of the Sabbath School.

Old Santa Claus makes his advent at h Mission School on the day of the ristmas Tree. After the program he l his assistants distribute the gifts and toys. Quite often some of the smallest children become intensely excited at the first personal appearance of Old Santa, while others talk with him and put in their order for Christmas toys. To the older children, Santa Claus is real fun and laughter.

Many of the Sabbath School children decide to bring all of their sisters and brothers to witness the Christmas program, which is not a surprise to us. We are always happy when we have enough to share with them, for we want them to learn that God is good, and kind, and He never forgets His children. After the Christmas season, a large number of the children who were visitors, become regular members of our Sabbath School and Church.

After all of the toys and gifts are distributed, each child and adult receives a bag containing fruit and Christmas candy. Then the children leave for home clinging closely to their gifts. Each one leaves wearing a smile or a broad grin expressing a sense of joy and gratitude.

I wish that it were possible for all of our friends to take a glance at our children while receiving their Christmas Cheer in our United Presbyterian Negro Missions in the Southland. I am sure that they would feel thrice blest because they have brought happiness and good-will to those who need it most.

May all of you ever enjoy a full and abundant life while serving the Master.

Christmas At Sayo, 1950

By MRS. JOHN A. CREMER

We have just passed another busy Christmas season at Sayo. We find the Christmas spirit a bit difficult to get into around December 25, as there are no outward signs to remind us that the season is approaching. It is very warm here as it is our dry season. Then too, no shops carry the little things which add to the atmosphere at Christmas time. However, with the children at home we always find ourselves well into the spirit of Christmas at the right time and always have a happy time. As a matter of fact, we have to start planning for Christmas six months ahead and send in orders to the States that we want filled. There's no last-minute shopping in this country, quite a relief.

But our Christmas lasts more than one day. Ethiopian Christmas is two weeks after ours, and of course we celebrate more with them than we do for ourselves.

The festivities this year began on Tuesday when Mrs. Kissling held a fair for her school children. All the children brought something they had raised in order to get a prize. There were lovely roosters, eggs, goats, sheep, corn and sugar cane, wheat, barley and teff which is much like our millet and from which they make their bread. Some children had made airplanes and jeeps from corn stalks and paper. Girls brought their fancy work. There were high jumps, races and games—and then prizes and gifts for all. Articles of clothing such as shirts or jerseys are great favorites. Then there were toys—all made possible of course through the generosity of friends in America.

On Thursday at the school program the Christmas story was dramatized. How much more realistically they can act out these scenes than we can at home. Imagine the shepherds bringing in their sheep as they are portraying the scene of the shepherds watching their flocks. "Mary" also came in on a mule while Joseph knocked at the doors of several inns looking for lodging. How real the king's guards looked with their long Ethiopian spears. The bright-colored and long-flowing garb of the Easterner made a perfect setting for the various scenes. The church was filled to overflowing. A great witness was given for our Lord to many who did not have Christ in their hearts. The children recited the Christmas story and sang in Galla, Amharic and even in English.

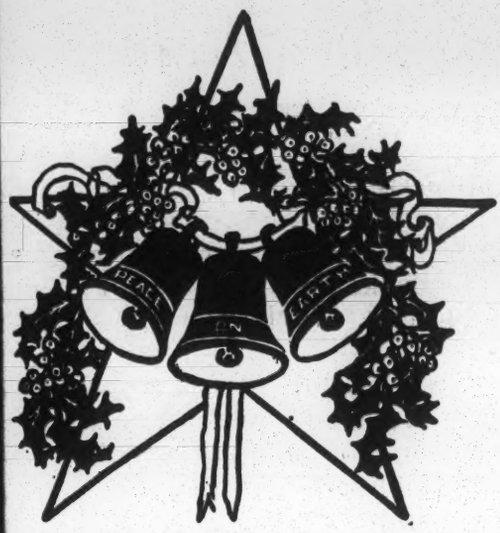
On Friday Miss Hazel McGeary presented her blind school students in a similar program. Another phase of the Christmas story was acted out well in spite of their handicap, but to me the most wonderful and encouraging thing to see was the reading of the Scriptures in Braille. Thus tho who formerly sat in darkness have inde "seen a great light." The joy of the n life in Christ is evident in many of tho faces. There are about twenty-two studen

Saturday was the big day for the "Chi Evangelism" group, numbering almost hundred and fifty. The children range age from three to ten. How bright a eager their little faces were as they r sponded to the questions put to them abo many Bible stories. Many of our little a tion songs had been translated into the language. How they loved to sing the The greatest moment came when they received a little toy from America. So little girls had never seen a doll befo and didn't quite know what to do with i They soon overcame their shyness a cuddled their precious possessions.

Saturday was also the day for the fea for the hospital workers. A large calf w slaughtered for the occasion and there w plenty of the savory "hot" sauce for al We join with them for this feast but th women see to it that there is one pot mild "wutt" for the "Frangies." Theirs so very hot one wonders how their stomach can stand it. You would probably not thi our mild wutt very mild at all!

Another important function was the Wel Baby Clinic program conducted by Miss Faught and Harper. Here proud mothe show what proper feeding can do for the children. Those who have been faithful coming to the clinic received clothes f their children. Those who were very n or had not come too often received soap safety pins. Again, it is the kindness friends in America who make all of the possible. "In as much as ye have done unto the least of these, ye have done unto Me."

A real highlight during Christmas we was the rather unexpected visit of H Majesty, the Emperor. We had known th His Majesty expected to visit Gore, b nothing had been said about his visit Sayo. Imagine our surprise on Christm afternoon to learn that His Majesty wou be at the airport the following morning nine o'clock. Our little Mission Jeep w commandeered for this great occasion conduct His Majesty from the airport the center of town which is a distance about eight miles—and not over the type roads he is accustomed to. The grapev system works fast, and soon people we making preparations everywhere for t great event. We were told that men work all night on the road to make it more p sentable. Rubbish was cleared away fr homes and everything made to look its b



r the king. All hurried to the airport greet His Majesty. We were informed at he would arrive at three in the afternoon and that he had flown to Gambeila rst. Disappointed, we went back home. e could not notice much improvement in our "highway" to the airport but received a good shaking coming and going. Suddenly at two o'clock in the afternoon we heard planes coming roaring in from Gambeila direction. It was too late to get to the field to greet the king, but since our Jeep was needed, some of our fellow workers raced over the eight miles once more. We were unable to find out whether or not His Majesty would visit our Mission and decided we should pay our respects to him at the government headquarters in town. We had scarcely gotten there when His Majesty was ready to leave. We were told he was going right back to Gore, but instead he did go to the Mission. He was escorted through the hospital and the blind school. He was very gracious and expressed pleasure over the work which was being done for his country. Imagine our Calvin's thrill and surprise when the king took his hand and asked him to show him around! All the people came out for the privilege of honoring their king and all the women gave the joy cry. It was a short visit, but one long to be remembered.

Excerpts From 1950 Christmas Letters

The sun is streaming in my window and is difficult to think of you having Christas at home. Our Christmas card reads: From the land that gave our Saviour elter." This sunny land must have been real shelter to our Saviour, Mary and seph, after leaving the atmosphere of tred and fear. To think that He allowed imself to be subject to the petty amtions of men for our sake! As He found elter in Egypt, so we hope that people this land may turn to Him for salvation d find true peace and joy in His comrting and sheltering love. Will you renew ur prayers at this Christmas time for e workers being used here to bring ristmas—born in the heart—to the people this land?

Inez M. Sutton, Cairo, Egypt

We had wonderful services at our Beni Suef church each evening, all carried out by Egyptians. Such challenging messages on personal devotions, family prayers, tithing and stewardship, church attendance and Christian service. There were also earnest messages to those who are not Christians. We felt the Spirit was present in power and our hearts were thrilled.

Helen J. Noordewier, Beni Suef, Egypt

How very wonderful that our peace and joy are not meant to be disturbed by the many clouds on the national and international horizon, for Christ Himself is our peace and His nature never changes.

Hazel Bennett, Socorro, New Mexico
formerly, India

TESTED RECIPE FOR HAPPIER CHRISTMAS

To your well-prepared plans for Christmas festivities, add a pinch of clear recollection of what Christmas really celebrates. Stir in a liberal supply of memories of how we have been, and still, are blessed by the birth of Jesus. Let the resulting thoughts simmer until they crystalize in the conviction that what blessings we have received we ought to pass on. Then while the conviction is still warm, pour out into a well-defined plan of action. Test for consistency by using the special Christmas Spirit in giving.

If this recipe,as we believe it will, produces a happier Christmas, then you may repeat it weekly for a happier New Year.

—Selected

World Friendship At Home

By LESLIE C. SAYRE, Editor of Adult Department, Joint Commission on Missionary Education, New York

Esa with jam on his face sleeps under my daughter's pillow. This sentence is not an exercise from a French grammar but a terse statement of solid fact.

Esa is an indestructible book. Esa is a little boy from Nazareth who romps through the book. Mary owns the book and her expressions of affection have transferred strawberry jam to Esa's face on the cover. After mother or big sister Carol Jean reads the story at bedtime for the umptieth time, Esa is tucked under the pillow where the whole Nursery Series of Friendship Press may be found.

Through her own little nursery books she has made friends with children of other lands. There is *Kembo,* her girl friend in Africa and *Mitsu* in Japan. Another favorite boy friend is *Ah Fu* who lives on a river boat in China. Mary loves to roll into her bath tub with a big splash—that's *Ah Fu* falling from the boat into the river. It's just an ordinary tub but Mary sees cormorants in it diving for fish.

"Wead me a tory Daddy." That's Ruth. She is really a sophisticated first grader but at day's end she loves to curl up, lapse into near baby talk and listen to a story of her own choosing. Recently we completed daily visits to Lebanon where through the magic of Dorothy Blatter's *The Thirsty Village* we made friends with Jirjis and Ahmed, shared their concern about their feuding villages, joined their blood brotherhood pact, and enjoyed the excitement of their triumph.

Right now we gang up nightly with *The Three Henrys and Mrs. Hornicle.* I hope it turns out all right but Ruth is already clamoring for a black and white dog named Spoof and yesterday she referred to [illegible] principal as a "stubborn old [illegible] zard." I'm not worried. Friend[illegible] Press books always come out all r[illegible] in the end. Maybe the principal [illegible] too.

At this point, as the father i[illegible] case, I wish to pay my respect[illegible] the power of *Sandy and Mr. J[illegible]* Our gasoline buggy is not old en[illegible] to be called "vintage" nor is it [illegible] ficiently manageable to tempt m[illegible] to drive. Normally children [illegible] long for a shiny new model. No[illegible] offspring! They were proud [illegible] owned a jalopy like Sandy's. [illegible] dear friends, is known as sy[illegible] thetic identification and when [illegible] pled with the plight of migrant[illegible] said to be spiritually valuable.

One summer Daddy, Billy [illegible] grade) and Carol Jeanne had [illegible] the house by themselves. Most o[illegible] regular playmates were away b[illegible] *Friendship Map—The Bible in the World* gave us a wonderful va[illegible] tion. We read and told stories fr[illegible] Grace McGavran's *Stories of t[illegible] Book of Books.* After each story [illegible] cut out the corresponding pictu[illegible] Billy colored it first and Carol g[illegible] it the finishing touches. When [illegible] finished, we knew a great deal m[illegible] about the Bible and people who h[illegible] given their lives to it. We also h[illegible] a map that is still a family treasu[illegible]

Our toughest problem in that stu[illegible] was to understand what we re[illegible] about Gutenberg's printing press a[illegible] how it produced the Bible in gr[illegible] quantities for the first time. We h[illegible] to study the family typewriter a[illegible] pictures in the Book of Knowle[illegible] in order to see the marvel of t[illegible] invention. Billy summed up the wh[illegible] printing theme with a little cha[illegible] "The printer prints books with [illegible] printing press." Mumble it over-[illegible] grows on you like a soap slog[illegible]

. and Mrs. Leslie C. Sayre and family around the piano at home. The children (from nt to rear) are Billy, Mary, Ruth and Carol. They are all enjoying Edith Lovell Thomas' he Whole World Singing."

Billy wriggles but he's no book rm. He is one of the better readers his class and likes to read stories home when playmates are scarce for half an hour after The Lone ger. The most recent additions his collection are *They Live in le Lands* and *The Busy Berrys.* books are on the shelves mixed with grown up books. They have silent but wondrous power to him through their pages into adventures and world friend-s.

hree times he has received read- credit at school for such books. convinces the teacher with the ole but convincing witness, "My ks are more interesting than the ol books."

ur Junior Hi, Carol Jeanne, vs hot and cold about Friendship ss books. She raves over parts and yawns over other parts, but she usually tries another after complaining about the one she just finished. She really went for *Tumbleweed Boy.* Not a gripe! Could she be low on vitamins or is the story that good?

The revival of "oldies" is a gracious thing. It brings back memories for the parents while it comes as fresh inspiration to the youngsters. The gap between the generations is bridged when both wiggle their toes to Al Jolson records. *Ann of Ava* is in the same class. It is a revelation to any Junior Hi to find a woman of the past century, living amid mad adventures in Burma and displaying a "bobby sox" spirit in spite of impossible clothes. Good old Ann—she can bridge three generations.

Of course, Carol Jeanne is like

(*Continued on Page* 174)

Birth Of A Self-Support Church In The Punjab

By MISS EMMA DEAN ANDERSON, A Former Member

(Continued from the October Magazine)

In the early days of the Mission and even yet, many of our Christians work for the Hindus and Mohammedans. Many are treated well and receive their share of the grain at harvest time, but many are not. They work through seeding and harvest without cash pay, and are promised a share of the grain and then are cheated out of it. There is no redress. They have no money to employ a lawyer or go to law. Their missionary does not encourage them to do so, but to patiently endure the injustice, for in many cases, they are suffering because they are Christians. Christ will not forget, and will reward them.

I want you to know how nobly the women of India have helped their husbands in their pastoral work.

When Gandu Mall, our first self-support pastor, was a student in our Training Institute, he married a fine-looking, well-educated Kashmiri girl. Theirs was a very happy home. God gave them six fine children.

When Gandu Mall was called of God to give up his salary and depend upon his people for his support, he passed through a real testing time. His wife, noting that he was in great trouble of some kind, asked him what was the matter. She was informed that it was over the question of giving up his salary.

Now a woman in India does not call her husband by his own name, but by "father of her oldest son." So Gandu's wife said, "Now father of Khalil, do not do anything rashly. Think of me and the children." She did not know that he had been walking all night long up and down in his father's fields, thinking of his wife and children, praying he mi do the right thing, that he mi make no mistake. His prayers w answered. In a day or two after t his wife came to him and said, "F ther of Khalil, I am willing now. knew God wanted you to give your salary, and I was afraid might starve. Now I know, if G is asking you to do this, and I lieve He is, He will provide for u

Gandu Mall's heart was full of j and he awakened his four older c dren and told them what their mo er was ready to do for Christ's sa Then the oldest son said, "We c dren cannot do very much to he but if the time ever comes that should be hungry, we will not ma any trouble about it."

All knelt together in prayer a thanked God that He had enabl them to surrender all to Him. greater thing than they realized h occurred in that home, even the bi of a self-supporting Church in t Mission Field in India.

One thing more remained for t pastor to do. He must call his peo together and tell them what he h decided to do, and see if they wan him to remain with them or not.

He called them together at night all had to work during the day. had worship, and then he told th "The people of America have b helping us all this time. I think i time we should do something ourselves. I believe God wanted to give up what I received fr America, and I have done so. I lieve God will take care of me my family."

The richest man in his congre tion, who earned five cents per

rose and said, "We are grateful for hat America has done for us, and have felt for some time that we ught to be doing more. If God will rgive us, we will do more in the ture. God will bless the people of merica for what they have done. et us show our love for our Christ y helping others." He turned to his astor and said, "You know we do ot have much, but we will share hat we have with you."

New life came. A joy they never ad experienced before filled their earts. Dignity and self-respect fol-wed. They had in their humble ay, become a part of the Church niversal.

One day I had been visiting vil-ges in the parish of another of r self-support pastors, and went me with him to rest during the at of the day. As we entered the me, his wife, who had been grind-g at the mill, arose to greet me. fter the usual salutations had been changed, I said, "Now my sister, noticed you were grinding as I me in, and the sun is getting high r such work. You go ahead and I all take my stool and sit down on e other side of the mill and help u and we can visit while we work." e protested, but when I insisted on ing allowed to help her, she con-nted.

When we were grinding I re-arked, "Sister, I do not know what nd of grain we are grinding. The ur is so dark-looking." She laughed d said, "This is a new kind of ur and I call it self-support." Then e told me that her husband had en to a village the day before. An fering had been taken at the close the meeting. It consisted of wheat, rley, rye, and millet. "My husband s not prepared to keep them sep-ate, so he just put them all together his shoulder cloth and brought em home. We could not afford to d them to our chickens. We need-them for food." I am sure you ow that with a helpmeet like that, this pastor succeeded in his work.

From what I have written, you can see how difficult it was to bring about a self-supporting Church. I am convinced that God sent Rev. D. S. Lytle to India to do this work. I had the great privilege of being associated with this deeply spiritual and consecrated servant of God, and in my shortsightedness, he seemed necessary for the success of the work. In October of that year after a brief illness, God called Mr. Lytle to Himself, and showed us that His work was not dependent on any man.

Because no ordained missionary was available to take over the work that Mr. Lytle laid down so suddenly, for fifteen months I was in charge of the District.

The Indian workers were stunned over the loss of one who was not only their leader, but who had been as a father to them. It was beautiful to see how loyal they were to what they had learned from Mr. Lytle, and their determination to carry out his plan in establishing a self-supporting Church in their District. I feel that I owe it to our Indian workers to tell you how willingly they co-operated with me when I was left alone to care for that important work in Pasrur.

After Mr. Lytle's departure from our midst, I called all our pastors, evangelists and school teachers together and told them that the Mission did not have any man to send to us, and I had been appointed to care for the work until the Mission could send an ordained man, and that I felt that I could only undertake the work if they would help me, and be workers together.

They all said, "Do not be afraid to go ahead, Miss Sahibji. We all promise that we will help you in every way possible. It is our responsibility more than yours." Most nobly did they fulfil their pledge.

We divided the District into twelve circles or groups of Christians. There were twelve organized congregations

and a good number of day schools. I also had the boarding and industrial school with about two hundred girls, many of them my famine orphans. Every month I called all my helpers together for prayer and conference. They were instructed to eat their bread before they left home about noon, and to bring their blankets. I would give them supper and a place to sleep and breakfast next day.

I cleared out my drawing room of all furniture, took down draperies, and we used it for a meeting place. At night the men rolled up in their blankets and slept on the floor which was covered with matting. All were happy, and we had blessed fellowship in the Lord's work.

With the help of an ordained man, I held Communion services in each of our twelve circles, so all of our people could come together for the sacrament and also so that we could receive new members into the fellowship of the Church.

My heart was touched when one Communion service was being held in the village where we had one of our oldest organized congregations. A pastor older than I was who often assisted me in other places said to me, "I want you to preach to my people and tell them what happened at Calvary. I love to hear you tell the story. I want my people to hear you tell it." This was an oriental man giving his place to a woman. Only a Christian would do that. How our Lord brings His own into fellowship together.

When my furlough came in 1904, it was not easy to break the ties that bound us together. My Indian associates had been helpful and understanding, and loyal in every way.

Home Missions

The Church of the Punjab was not very old when she decided it was time for her to reach out to regions beyond. A Home Mission Board was appointed and Synod asked the different Presbyteries to give of the best. Some of our pastors volu teered, others were selected and a pointed by Synod. Soon a fine wo was established. Many who had n heard the good news of salvati had the opportunity through o Home Missionaries.

It was not long before our fi Home Mission Church was erecte It was my privilege and pleasure be present at its dedication. This w a great day in the Synod of the Pu jab. A special railway car was ch tered to bring missionaries and dian friends from other parts of t Synod and the Mission, Mianw This attracted the attention of t Hindus and Mohammedans, and th came to the Church in crowds to what kind of meeting was being he and sat reverently through the de cation service. One man asked t privilege of saying a few words, a spoke highly of the Rev. Joseph, t missionary, and of his faithfuln in preaching Christ to them, and h glad they were that the Christi had this fine building in which worship. The Church was an ho to their town.

I think you will be interested knowing that after a few years, t Women's Missionary Society of o Punjab Church, asked Synod to a low them to support this Home M sionary and his work and helpers their Annual Thank Offering. Syn gladly accepted this generous off and the women have never failed meet their obligations. They also s port liberally work among the lepe

In 1951, we have 7 Presbyteri 131 organizations, of which 98 a self-supporting, 494 elders, 52,4 communicants, increased by pro sion, 3,445, 90 missionary societ with 2,497 members.

Dear Friends, I am sure you joice with your missionaries o what has been accomplished, but want you to think very seriously a prayerfully over what yet remains

(*Continued on Page* 181)

NEWS FROM AFAR

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

CHRISTIAN SETTLERS IN THAL

The Thal settlement is our one rehabilitation effort at colonization and is quite significant as a venture of faith for all concerned.

The indomitable spirit of the Christians living in the three chaks in Thal is still undaunted. They have many discouragements, but we have not heard of one who even thinks of quitting.

The canal system which was promised them in the Spring of 1949 and which was really dug and had water starting to come, so that the settlers were encouraged to clear their land of milkweed and sage brush, was soon choked by the sand storms which completely filled one canal from which half the land was to receive water. In places the jeep drives over where the banks formerly were, without even a bump! Officials have been urged to redig the canals. Many times they have promised that within a specified time the water would be flowing, this promise made with such definiteness that it gave one the assurance that it would be accomplished. But—nothing happened. It is now being done, but we are not hopeful. This is the season when the sandstorms begin and there seems no prospect that the banks will have opportunity to settle and be maintained—as they would have been allowed to do if they had been redug at the close of last summer and had the winter months free of sandstorms to become established.

Each of the 172 settlers has been allotted 15 acres of land. The Government rule is that at least nine acres of each fifteen acre plot must be low enough to be irrigated. Many of our settlers have the whole fifteen acres or the major portion of it too high to be irrigated. In spite of the fact that two years have elapsed and many settlers have made requests that their plots be exchanged for low-lying land, no exchanges have yet been effected. Although we cautioned our settlers to take only a few cattle there, a few of the limited number taken have died from starvation.

Sand storms which cut the face until it smarts and which change the whole contour of the land in a few months, come frequently during the four summer months. These will lessen in severity and in frequency if and when sufficient canal water is provided to raise summer crops.

Some of the settlers had to build their houses before the Government had been ready to lay out the village streets, for they had to protect themselves from the sand and the heat of the summer and the cold of the winter. They had to build again after the laying out of the streets. All have not yet rebuilt. It is difficult to construct a mud house with only a hand pump to furnish water. Some have set out trees and have them nicely started, carrying water from the village pump to keep them alive. The prospect for a spring crop is good for unirrigated land.

Eighty-six children, mostly beginners, come to the school in the central chak. The teacher, a daughter of the village, has the wife of a settler helping her. Adult education has also been started and we expect to have a trained helper during June and for another month in the fall.

Although a suitable pastor has not

yet been found, services are held in each of the three chaks every Sabbath. Besides contributing to other benevolences, these sturdy people have gladly paid their portion of the Synod Budget each of the two years.

There is opportunity for several Christian men to come—a barber, a dispenser, and a cobbler or shoemaker. If you know any man who can p any of these trades, who would li to come, don't send him without fir consulting W. H. Ross, American Mi sion, Lyallpur, as we do not want an one to go to the expense of comi and find the place already filled.

E. W. Ro

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

NEW MUSIC

One of the first songs to be heard on arriving at our mission school in Atbara is the child's all-time favorite, "Mary Had a Little Lamb". No matter when, where, or how often the query, "What would you like to sing?" was made, the same answer was shouted back—"Mary!" So "Mary" became the point of departure for the newest addition to the Atbara curriculum, music. Although the girls have had a bit of music during the course of other years' work, it was necessary to start almost from scratch. Rather than dwelling too much on technicalities at the first, we set about learning new songs, the majority of which were nursery rhymes. Soon "Are You Sleeping", "A Tisket, a Tasket", "Three Blind Mice", and "The Big Train" had replaced "Mary" in the younger groups. The oldest class has gone ahead even more quickly to songs that range from the humorous "Clementine" to Humperdinck's well loved "Evening Prayer" and "Tit Willow" by Gilbert and Sullivan.

This type of music which we term "western music" is quite alien to their ears. Their melodies are minor, some being based on the ancient quarter-tone scale and others on a five-tone scale. When they sing, it is just one part learned by ear from hearing others sing it. Things such as G clefs, key signatures, half notes, and quarter notes, even an alto part, are new words and signs in their limited musical vocabulary.

There was so much to teach th that it was difficult to know where start. Music flash cards made t acquiring of much of this new know edge a game. With some basic sym bols to work with, we have gone o to the major scales on which our song are based. Teaching them to associat the intervals they see on the black board with what they hear is the nex goal. It seems at times like a losing battle, yet they are beginning to tak a few halting steps forward. Progres is painfully slow at times, yet some can be seen when one considers the year's work in retrospect. Because women's means of self-expression are extremely limited here in Atbara, the main purpose of introducing music in the curriculum is to open another field of enjoyment and self-expression for them. In addition to the general music lesson classes, chapel music and private organ lessons have their own important place in the school week.

Has the purpose in bringing these girls music been in any sense achieved? If you could hear Sophia the most advanced of the five organ pupils, playing each Sabbath for the services at our Evangelical church, or if you could have heard a bus load of our young Bluebirds on the way home from their annual picnic lustily going through their entire repertoire—everything from "Holy, Holy, Holy" to "Little Peter Rabbit"—you could not help feeling that though the quantity of work done was not great, the effort expended was worth while.

Beverly J. Do

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

The older children in the Junior Church who have memorized the names of the books of the Bible and are finding references.

THE JUNIOR CHURCH—MINIA

Since coming to Middle Egypt Presbytery I have been longing to organize a Junior Church to care for the children during the regular church service but during all these years I have been hindered because there was no building in which to care for them. At last we have secured our Girls' Club building and as it is located just across the street from the church it is a perfect answer to my problem.

On March 5th of this year the Junior Church became a reality. On the first Sabbath only nine children were present but the second week we had fifteen and so it continued to grow until on the fourteenth Sabbath we had an attendance of 65 with a total enrollment of 93.

The enthusiasm of the parents almost exceeds that of the children. As one father came one Sabbath after church to take his little son he asked, "Is there any place else in the world where there is a class like this for the little folks? Is this done in England or in Europe?" I replied that I did not know about England or Europe but I knew that many of the churches in America had Junior Churches. He said he was writing to other pastors in Egypt suggesting that they start this work too. The parents report that each morning when the little ones awaken their first question is, "Is this the day for our little church?"

The babies with their busy work after the lesson is finished.

They are stringing beads.

The two older girls are volunteer workers from the Girls' Club.

At first the children came late just like their parents do but now they are coming so early that I find it impossible to get there before they arrive. Last Sabbath there were fifteen present at seven o'clock in the morning even though the service did not begin until eight-thirty.

We try to pattern the service after a regular church service with the songs, prayers, Bible reading, offering, and the Bible story by means of flannelgraph. Then the children separate into classes and have time for their memory work. The children are learning to pray and even the tiniest ones remember to pray at night before they go to sleep. One mother reported to me that her two-year old baby each night as she was put into bed would say, "Good night, God; Good night, Miss McCrory; Good night, Moon"; then she would close her eyes and go to sleep. I asked the mother if she could teach the baby a little prayer to say instead of that and she said she did not know what to teach her so I promised her that this year I would have a class once a month for the mothers and teach them things that they can teach the children. I want to teach them how to tell Bible stories; teach them the songs we teach the children so they can help at home; and also teach them some prayers that will do for asking the blessing at the table as well as for evening prayers.

A literal translation of one of the songs we teach the children is—"Jesus, hold my hand for I am little; Lead me in the straight path for you are able". The mother of one of my little two-year-olds told me that all through the week her baby would be playing around the house and many times a day would try to sing, "Jesus hold my hand".

This group is now too large for me to do my best work with them so I have decided to divide them this fall and have the babies from 2-5 years old on Sabbath morning for the regular nursery class and then on Friday afternoon have the other children from 6-10 years old for Club work and a Junior Missionary Society. They have already become much interested in the children of the South Sudan and have given their offerings which amounted to four pounds for the work among the children there.

Jeannette L. McCrory

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

BROTHERS IN CHRIST

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

When Dilok, an Anuak elder from Akobo, recently came to Nasir for medical treatment, he came as a very sick man and lived only a short while. Although he died at Nasir far away from his own home, his people, his tribe, yet he found friends and those who cared among the Nuer Christians. A Nuer elder opened his home to Dilok, and treated him as a brother. Dilok found other Nuer friends too, and at the time of his death various ones came forward to help with the burial. This in itself is significant for it was only until recently that any Nuer would aid in the burial of one not of his own family, certainly not of one of another tribe—not, that is, without the promise of a sheep as an incentive.

The Nasir elders, two or three Anuak friends, the Nuer evangelist, Kong Jing, and a few others, were present for a brief Christian burial service. There was none of the loud wailing and mourning such as is customary among the Anuaks, nor was the burial conducted in the furtive, secret manner of the Nuers. This was the death of an Anuak Christian—a brother in Christ who had gone home

to his Master.

At the present time there is a young Nuer teacher far from his home at Nasir, who also is finding brothers in Christ among strangers, and whose needs are being ministered to by them.

He is Thok Luony, the head teacher of our central school at Nasir. Thok has been desperately ill for months with a lung abscess. There is no place in the Sudan where it is possible for him to receive the highly specialized operation and treatment his case demands. Fortunately, Dr. Cremer of our Ethiopian mission at Sayo, paid a short visit to Nasir during his vacation. He, being a lung specialist, was immediately interested in Thok, to the end that Thok has now been sent to Ethiopia and is being cared for in our own hospital at Sayo. Thok's battle for health will be a long, difficult one, but he is not fighting it alone. He too, is far from home, family, and tribe, but he has found friends in Ethiopia — those who are concerned for his need. He is being cared for by his brothers in Christ.

"But whoso hath this world's good, and seeth his brother have need . . ."

Mrs. A. M. Roy

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

MARY HATH CHOSEN THE GOOD PART

A few years ago a young girl in the American Mission Girls' School in Khartoum North said that she wished to walk with the Christians, and since that time she has been a regular attendant at church, and has been recognized as a believer. In the intervening years her mother has died, and she is left with an aged grandmother as the only relative she can claim. For this old lady she has maintained a home.

On Easter Sabbath this girl was baptized, taking the name of Mary, and the caption at the head of this article was the text chosen by her pastor and ours for the message of the morning. It was a beautiful service: there were flowers and special music; the church was full of worshippers; the sermon was inspiring; the baptism was impressive. Nabiha stood in front of the congregation in her white dress, a white veil over her head, and answered the questions in a strong, clear voice, then kneeled before the pastor and was baptized Mary. She might have retained the name Nabiha, for it is one used by both Muslims and Christians, but she wanted a name which would distinguish her as a Christian. In the evening she partook of her first Communion, joining with the Protestants of the Greek, English and Arabic-speaking communities in their union Easter service.

Mary had expected opposition and possibly persecution when she applied for government approval to change her religion, for during her unsheltered life (she has never known parental care) she has become widely known, and efforts have been made to induce her to leave the Christian institution in which she chose to serve. But she was not even called before the Muslim court, her written and spoken confession of faith being accepted unchallenged.

Mary is the second of our teachers to be baptized this year, the two being the only ones who had not been baptized before. There were articles in the Muslim newspapers indicating that these girls had been forced to take this step in order to make a living, and calling upon the Muslim community to protect such as these, but there was no public disturbance such as often accompanies baptisms. The lack of unpleasant publicizing of the incident may presage a greater freedom for individual choice in the North Sudan. *Marguerite McClellan*

Program For 1952

THE BIBLE — MISSIONS — PRAYER! These three words form a great Christian triad.

The Bible is the unique Book in the world; *Missions,* the unique ministry for others; *Prayer,* the unique method of linking together the Bible and Missions.

We use all three in our Program for 1952. *THE BIBLE AND MISSIONS* will be our general theme; *BIBLE PRAYERS* will be our Worship theme. Each of these three words contains within it great power when rightly used by Christians. Our aim in presenting the program as outlined on the opposite page is that through our missionary groups there may be a deepening of the spiritual "inlook" and "outlook" of each member and each society. Let us in prayer "Seek first the Kingdom of God and His righteousness" so that our Bible study and our missionary vision may lead us to higher levels of Christian living. We plan to hold high the ideal of reading the entire Bible in 1952.

PROGRAM CALENDAR FOR 1952

The *Program Calendar* is in the hands of the printer. It will contain all of the data listed on the opposite page of this Magazine. Two Program Calendar pages for each month will contain such additional materials as Prayer Cycle and Roll Call suggestions, a Bible-centered, line-cut drawing that may easily be enlarged for poster presentation, suggestions for an affective Worship center at the front of the room in which the group meets, a pertinent poetical quotation —and space for date of meeting, names of program leaders and hostesses.

The five programs from March through July are based on a striking quotation which appears in portions on the pages for each of these months, and in its entirety in the attractive center spread of the Program Calendar. The quotation begins: *"What do you think of missionaries? When the great pioneers of missions went out to desperately difficult places on earth they went because they were concerned about the souls of people. . . .* (March). Lack of space here prevents continuation of this beautiful quotation.

Order your *Program Calendars* now. The price is still 10¢, but to keep them at this price, we ask you to send your estimate for postage needed in sending them to you. The printer promises them by November 1. Advance orders are already on file. You may use this convenient order blank:

To Mrs. Ralph H. Arnold
510 S. Trenton, Pittsburgh 21, Pa.

I enclose ..... for which please send to me ..... copies of the 1951 PROGRAM CALENDAR at 10¢ each, plus ....., my estimate of the postage needed to mail them to me.

These Program Calendars are to be used in the .....

..... Society of the ..... congregation.

Signed .....

Address .....

.....

PROGRAM CALENDAR—1952

PROGRAM THEME: The Bible and Missions

WORSHIP THEME: Bible Prayers

JANUARY

"SCRIPTURE LIGHT" FOR LATIN AMERICA

Worship: Prayer is Power — Matt. 21:22; John 15:17; Acts 16:25, 26; James 5:16-18.

Topics:

1. Our Neighbors South of the Rio Grande.
3. "Lampposts" in Latin America.
3. From Discovery to Democracy.
4. Two of These Neighbors, (Largest, Nearest).

FEBRUARY

THE OPEN BIBLE IN LATIN AMERICA

Worship: Prayer Thrusts Forth Missionaries—Matt. 9:35-38; Acts 13:1-3.

Topics:

1. The Romance of Protestant Missions.
2. Questions and Answers.
3. Adventuring for Christ.
4. Why an Evangelical Witness?

MARCH

CONCERN FOR SOULS

Worship: Old Testament Believers Prayed —Ex. 32:31, 32; 1 Kings 18:36-39; Psa. 5:1-3.

Topics:

1. Missionary Message of the Old Testament.
2. Missionary Message of the New Testament.
3. Results of a Century in Egypt, Pakistan-India, Sudan, Ethiopia.

APRIL

SO THEY BECAME TRANSLATORS

Worship: Prayer Permeated Pentecost — Acts 1:14; 2:1-6.

Topics:

1. "Every Man in His Own Tongue."
2. U. P. Translators of the Word.
3. Bearers of the Word.

MAY

SO THEY BECAME EDUCATORS

Worship: Jesus Prayed—Luke 5:16; John 17; Matt. 26:26-34.

Topics:

1. Literacy and Literature.
2. Our Mission Schools and Colleges.
3. Teachers Raised Up Amongst Them.
4. The "Unusual" in Education.

JUNE

SO THEY BECAME DOCTORS

Worship: Affliction Drives to Prayer— Job 42:1-6; James 5:13-20; Mark 9:29; Luke 5:12,13.

Topics:

1. The Sacredness of Human Life.
2. Spreading the Gospel through Our Medical Work.
3. Training Doctors and Nurses.

JULY

SO THEY BECAME INDUSTRIAL AND AGRICULTURAL EXPERTS

Worship: The Apostles Prayed—Luke 11:1-14; Eph. 4:13-21.

Topics:

1. "I Was Hungry."
2. By-Products of Missions.
3. By-Products in Our Mission Fields.

AUGUST

WOMEN PUBLISH THE TIDINGS

Worship: Women of the Bible Prayed— 1 Sam. 1:9-11; 24:28; Luke 2:37; Acts 16:13-15.

Topics:

1. Women in Convention.
2. The Year's Record.
3. "Off the Record."
4. "Where Do We Go From Here?"

SEPTEMBER

THE BIBLE AND "U S"

Worship: The Early Church Prayed—Acts 4:23-31; 6:4; 10:1-31; 12:5.

Topics:

1. Fewer Dusty Bibles.
2. A "Fourth R" for Children.
3. Human Rights (Home Mission Theme).
4. Human Rights and Our Indian Work.

OCTOBER

THE BIBLE AND SPECIAL GROUPS

Worship: Thankful People Pray — Psalm 145; Luke 1:46-55; 67-80.

Topics:

1. Human Rights (Home Mission Theme).
2. Thank Offering Thoughts.
3. What the Bible Teaches about Temperance.
4. Negroes, Too, Sing America.

NOVEMBER

THE RIGHTS OF CHRISTIAN CITIZENS

Worship: Christian Citizens Pray for National Righteousness—Psa. 51; Psa. 85; Dan. 9:3-6.

Topics:

1. Human Rights (Home Missions).
2. "Biblical Illiteracy" in the U.S.A.
3. Our Mountain Missions.
4. Our Presbyterial Missions.

DECEMBER

BACK TO BETHLEHEM

Worship: Let All Pray for Abiding Peace Psa. 122:6-9; Rom. 15:33; Phil. 4:1-7.

Topics:

1. Influence of the Bible on Art, Music, World Culture.
2. The Bible, a Book-making Book.
3. Christmas in Picture, Song, and Story.
4. Whose Book is the Bible?

THE CONVENTION SECRETARY SPEAKS

The Recording Secretary of each Presbyterial has received a letter and enclosures for use in recording the names of delegates to the next WGMS Convention which is to meet in Detroit, Michigan, June 9-12, 1952.

Promptness in selecting the delegates and reporting this information to the Convention Secretary before January 1, 1952, not only places your Presbyterial on the honor roll but also facilitates all Convention planning. It is a great help to the President and her Co-workers in planning important program features and in making committee appointments to have this request for promptness respected.

Maude M. Gibson, Convention Secretary

MEN AND MISSIONS DAY

The 21st annual Men and Missions Day will be observed in thousands of churches throughout the United States and Canada on Sunday, November 11. The theme, very fitting for a time like this, is "Christ or Chaos."

The Laymen's Missionary Movement, 19 S. LaSalle St., Chicago 3, Illinois, has made available 100,000 sixteen-page Speaker's Manuals for participating churches, which contain 34 contributions by outstanding Christian laymen and ministers of the present day. These articles provide a wealth of material for those participating in the Men and Missions Day program.

The Laymen's Missionary Movement has enjoyed the cooperation of scores of Mission Board executives, many church and ministerial groups, hundreds of local resident chairmen, the press and radio, in its effort to create mission-minded men.

Each church will suit its observance to best promote the enlistment of men to back the program of their own communion. Some churches will find it necessary to select another day, but every church will definitely profit by the Men and Missions emphasis—MISSIONS IS EVERY CHRISTIAN MAN'S JOB, COMMITTED TO HIM BY THE UNREVOKED COMMISSION OF OUR LORD.

The newly formed Department of Men's Work of the Board of Christian Education, under the direction of Dr. Lee Edwin Walker, is helping to promote this significant day for our denomination. The booklet of materials is being sent to the ministers free of charge. Additional booklets may be secured by writing directly to the Department of Men's Work, 209 Ninth Street, Pittsburgh 22, Pa.

Shall we say, "Women, let us encourage these men in this important new work!"

NINTH ANNUAL HERBERT MEMORIAL PSALM TUNE COMPETITION

Monmouth College offers a prize of one hundred dollars for the best setting in four-voice harmony for congregational singing of a prescribed metrical version of Psalm 100. The competition is open to composers of all nations and closes February 29, 1952. It is the ninth in a ten-year series. For the words to be used and the conditions of entry write Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

Dining-room of the first Girls' Dormitory at Camp Creek, Tennessee. Miss Martha E. Thompson stands at the rear, left; her assistant, Miss Pearl Wallace at rear, right. The little girl standing is Martha Rice, one of Miss Thompson's namesakes, who was born in 1943, the year Miss Thompson left the work with the Board of American Missions.

(These pictures should have accompanied article, p. 18, September, 1951, Magazine.)

RELIGIOUS MOTIF IN CHRISTMAS CARDS

Did you know that it was estimated that more than 1,500,000,000 Christmas greeting cards were exchanged during the 1950 Christmas season?

Did you know that approximately one in every five (330,000,000) carried a religious motif? Five years ago it was one in ten, before that the ratio was much less. In fact, the first Christmas cards pictured flowers, with no religious motif at all. Those who should know say that in England some of the early cards featured dancing and drinking scenes. It was not until the turn of the century that religious subjects began to be used. Only in recent years has the public started to display any great interest in religious greetings. Mr. Stephen Q. Shannon, director of the National Association of Greeting Card Publishers, says that this interest has grown sharply in the last three years.

There are sixteen basic motifs that are most popular on Christmas cards, according to the National Association of Greeting Card Publishers. Named in order of popularity in 1950 they are—Madonna, Manger, Shepherds, Wise Men, Angels, Illuminated borders, Christ Child, Church Windows, Choirs, Bibles or Rosaries, Churches, Miscellaneous, Fine Art reproductions, Children, Star and Cross, Holy Family flight.

Christians create the demand! What kind of Christmas cards will you select for 1951?

The cause of foreign missions goes down to the roots of the spiritual life, and we need look for no abundance of fruit until that life is enriched.

—Arthur Mitchell

CHRIST OR BACCHUS?

Among our numerous national holidays there are two that are distinctly religious in character—Thanksgiving, a day we set apart to give thanks to Almighty God for the blessings He has bestowed upon our nation and to implore His guidance and blessing in the days to come; and Christmas, the day we set apart in recognition and remembrance of the birth of Christ, God's Son, who came down from heaven to earth to provide salvation and all the blessings that go with it, to the whole world, a profoundly religious event, of such importance that it marks the beginning of a new era in the world's history—we date all our documents and letters from it, A.D., in the year of our Lord.

In recent years there has been an increasing departure from the religious observance of these two national holidays. Secular and commercial forces have been at work capitalizing on them to promote their own selfish ends. Chief among these are the liquor interests who, for the sake of gain, would have these days celebrated with increased drinking of their intoxicating (poisonous) beverages, with the inevitable result of increased drunkenness and debauchery, family quarrels, shooting and even murder.

They are doing this by a stepping up of liquor advertising just before Thanksgiving and Christmas. For example, take the liquor advertisements of LIFE magazine. The revenue of its one issue before Thanksgiving and its two issues before Christmas in 1950 totaled over $1,000,000, which is about two and one-half times as much as its revenue, on the average, for an equal number of the other 49 issues of the year. In all probability this is about the same proportion that obtained in other magazines and newspapers that accept liquor advertisements.

Among the gods of the Romans there was a god called Bacchus, the god of wine. In honor of this god, the Romans celebrated his birth with drunken orgies, thus paying homage to the god of wine. The liquor interests would pervert and profane our celebration of Christmas, a sacred festival, dedicated to the honor and worship of Christ—into a bacchanalia —a festival in honor of the god of wine.

—Released by Committee Against Liquor Advertising, National Temperance and Prohibition Council

GREETINGS FROM MRS. JOHN P. WHITE

For several months we have longed for a personal message from our beloved Mrs. John P. White, written especially for the *Magazine*. Letters have come quite frequently from her new home in Santa Monica, California, but nothing "for publication." In response to repeated requests for a message, long or short, one has just come in these words, "Say that I am quite well again."

Many prayers have been with her during her long illness. We know that all readers will rejoice in her renewed health. There will always be plenty of space in *The Women's Missionary Magazine*, to which she gave many years of limitless devotion, whenever she wishes to tell us of her varied activities in sunny California.

Thanksgiving In The Psalms

By RUTH MARTIN (Age 14)

As we come again to that day in the year which has been set apart for National Thanksgiving, it is fitting that we observe carefully its place in Scripture. When reading the Book of Psalms I came upon many instances where the Psalmist was offering thanksgiving, but avoided the word Thanks.

It is interesting to note that the words Thanks and Thanksgiving are used in only about 20 verses in the entire Book of Psalms. I have chosen only those appropriate verses in which the words thanks, thankful and thanksgiving are used.

1. So we Thy people and the sheep of Thy pasture will give Thee thanks for ever; we will show forth Thy praise to all generations. 79:13
2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. 95:2
3. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. 100:4
4. Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare. 75:1
5. I will praise the name of God with a song, and will magnify him with thanksgiving. 69:30
6. I will give thee thanks in the great congregation: I will praise thee among much people. 35:18
7. O give thanks unto the Lord, for his mercy endureth forever. 107:1
8. Offer unto God Thanksgiving and pay vows unto the Most High. 50:14
9. O give thanks unto the Lord; call upon his name, make known his deeds among the people. 105:1
10. I will offer unto thee the sacrifice of thanksgiving, and will call upon the name of the Lord. 116:17
11. Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence. 140:13
12. At midnight I will rise to give thanks unto thee because of thy righteous judgments. 119:62
13. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God. 147:7

Ruth is a Sophomore in Wilkinsburg High School, Pittsburgh. Last year she was elected to membership in the National Junior Honor Society. She is interested in Journalism. Ruth is also a member of our 2nd Wilkinsburg U.P. Church, active especially in the Builders' Society.

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary
904 Publication Bldg., 209 Ninth Street,
Pittsburgh 22, Pa.

At the WGMS Convention in Washington this last June certain recommendations were presented by the Board of Directors and adopted by the Convention. Some of these have to do with grants from the Thank Offering and because some questions have been asked concerning them it seems well on this page to explain three recommendations.

1. *That Benevolence be removed from the Seven Departments and that Isaiah* 41:6 *Fund be removed from special funds, and that these two be joined under one head called "Benevolence (including Isaiah* 41: 6)," *to be financed by a grant from the Thank Offering.*

2. *That the Temperance and Reform department be removed from the Seven Departments and be financed by a grant from the Thank Offering.*

First of all, this does not mean in the case of Temperance and Reform a lessening of the work, but plans are now under way for even a greater program of this work.

From the beginning it has been the policy of the Board to distribute the Thank Offering, exclusive of Life Memberships and Life Directorships, to the Seven Departments of work according to their need. The Benevolence and Temperance and Reform have been two of the Seven Departments (up to the time this change will become effective) and have received from time to time grants from the Thank Offering.

It is expected when this change is effective that all societies will then send in all missionary money, contributed monthly, to the two departments of work, namely Foreign General (including salaries) and American Mission (including salaries). This should mean that these two departments will receive somewhat larger amounts than when distributed to the Seven Departments. On the other hand it probably will mean that Benevolence and Temperance and Reform will receive somewhat larger amounts from the Thank Offering as they have need. It will simply mean a reapportioning of your funds.

3. *That the Literature Department receive a grant from the Thank Offerings.*

You have access to and receive considerable free literature and supplies for Thank Offering through the Literature Department. Even postage has not been required on this literature, and with the prospect of raised postal rates in the near future this is quite an item. Printing costs have also increased and this along with postage have naturally made a large demand on Administrative, since the Literature Department is not as yet able to assume so large an expense. In making a grant from the Thank Offering to the Literature Department we are looking forward to the time when this department may be able to assume the cost of free T.O. Literature.

It is essential that we have new and attractive literature for the Thank Offering in order that we may increase the interest and giving to the Thank Offering as well as the total work of the WGMS. Too long we have thought of part of the work as being administrative and part missionary. Let us think of the work as *all missionary*, for the part which we term missionary could not be carried on were it not for the administrative part of the work as well. So it is with the Thank Offering. If we are to continue to increase the interest we must have literature for your information and help. Therefore we are sure you will agree with this third recommendation adopted by the past Convention, namely, that the Literature Department should receive a grant from the Thank Offering.

Another change this year concerns reports. No separate report blank will be sent to the Thank Offering Secretary, but space will be provided for a report of the Thank Offering on the Annual Statistical Report blank. Immediately the question comes, "What will the Thank Offering secretary have to do if she does not have a report to send in?"

First of all the primary duty of the Thank Offering Secretary is not to send in a report after the Thank Offering is received, but to prepare for, encourage and increase the interest of the individual members and the auxiliary societies in the Thank Offering and the work which it accomplishes in the total program of the WGMS. The important part is to bring in the Thank Offering rather than report it after it has been received. However Presbyterial T. O. Secretaries may secure such information as they may need from the reports received by the Women's Efficiency Secretary of the presbyterial.

A last reminder! The Thank Offering year now closes December 1st and all money received after that date will be counted in the next year's Thank Offering. This is one month earlier than previously because of the change in the Church year. Also an increase in Thank Offering must be counted on the basis of a twelve-month year, not nine, because this is an annual offering.

When you receive this Magazine the Thank Offering season for 1951 will be nearing its close. We will await with anticipation the results of our expressions of thanks for the year. May we not be found wanting in gratitude.

SENIOR LIFE MEMBERS
1951 T. O.
$25.00 Each

18. Mrs. Ruth Kennedy, Saxonburg, Pa.
19. Mrs. R. C. Fuchs, Woodhaven, L. I., N. Y. By Members of the Westminster W.M.S. in recognition of 25 years service to their Church.
20. Barbara Ann Leggett, Kenmore, N. Y. By her Mother, Mrs. William Laggett.
21. Mrs. Roy W. Utley, Detroit, Mich. By Friends.
22. Mrs. Hanna Lintner, Irwin, Pa. By her husband, Charles Lintner.
23. Mrs. Minnie Ludwick, Irwin, Pa. By her husband, Paul Ludwick.

WORSHIP SERVICE

(*Continued from Page* 143)

Ps. 72:16 we read, "There shall be a handful of corn in the earth." Away on the Judean hills of Bethlehem God gave to us "the handful of corn." The handful of corn scattered into many places, in spite of the storms of the centuries has brought forth a harvest in many lands.

Have you not seen men with small samples of seed which they exhibit as specimens of the supply which they have for sale. Let us at all times carry with us a handful of the precious seed of the Gospel. Speak a word for Christ every day of your life. It may be seed productive of a plentiful harvest. May we so live that others catch a grain of the good seed until the whole earth shall be filled with His glory.

Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

A new society has been reported in the Ohio U. P. Church, Scottsville, Pa. (Beaver Valley Presbyterial). The president is Mrs. Mary Ellen Laird, 1331 Agnew Drive, Davidson Heights, Aliquippa, Pa. We welcome these women into the fellowship of the WGMS.

DO WE NEED A TEMPERANCE AND REFORM SECRETARY?

Now that the Temperance and Reform Department is no longer to be one of the budget departments of the WGMS, but is to be financed from the Thank Offering (see page 652, 2-e, of the July-August issue of the *Women's Missionary Magazine*), will it be necessary for a society to have a Temperance and Reform Secretary?

This question has been asked a number of times as societies are busy revising their constitutions to be consistent with the changes that were enacted by 1951 WGMS Convention.

More than ever, each society needs a Temperance and Reform Secretary: 1. because of the growth of the evil of drink in our land; 2. because our United Presbyterian Church is planning an enlarged program of Alcohol education which is to culminate in a denominational Commitment Day. This program of alcohol education will be under the leadership of our WGMS Temperance and Reform Secretary, Mrs. W. J. Harper McKnight, whose earnest and enthusiastic presentation of the need of such a program led to its adoption for Church-wide emphasis. The WGMS is providing not only the leadership, but is also underwriting the program financially. The WGMS has been given a great opportunity and a tremendous responsibility in being called upon to perform such a service.

Yes, we do need a Temperance and Reform Secretary in each society and she will have an increasingly important task to perform. *The Christian Union Herald* of September 23rd quotes J. Edgar Hoover under the caption, "Some Very Shocking Facts." Here are some of them: "People spend eight times more hours at movies than at Sunday School; fifteen million 'sex' magazines are printed monthly and read by one-third of the American people; there are more barmaids in this country than college girls; 100,000 girls disappear every year into white slavery; a major crime is committed every twenty-two seconds; as a nation we spend about $750 on pleasures, sins, cosmetics, and amusements to every dollar given to foreign missions." Alcohol plays an important role in each of these "Shocking Facts." We dare not sit idly by as it destroys the bodies and souls of our people.

Let us thank God that our Church is alert to her mission; let us be in prayer for its success; and inasmuch as we of the WGMS have through the years given active leadership to the cause of Temperance and Reform, let us multiply our efforts to meet the challenge of our day.

Watch the Temperance and Reform page of the *Women's Missionary Magazine* and the *Christian Union Herald*, for further detailed announcement of this plan.

Righteousness exalteth a nation: but sin is a reproach to any people. Proverbs 14:34.

ANSWER TO ANOTHER QUESTION

"Where does the money scheduled Benevolence Fund go?"

The Benevolence Fund is used to supply aid to special cases where illness or other hardship exists among those who have devoted their lives to the cause of Christ.

Young Women and Girls' Circles

MRS. JOHN H. GERSTNER, JR., Secretary, R. R. 1, Ligonier, Pa.

The zealous young pastor asked the society matron in his congregation if she would care to join him in the missionary movement. "I'd love to," she gushed, "but I'm not sure I know it. Is it anything like the old-fashioned fox trot?"

Such abysmal ignorance of the missionary movement is fortunately confined to the joke column, but we do want to block any possibility of it "happening here." Certainly one of the best ways to prevent it is by focusing our attention on our "little women."

The birth date of the Teen-Age Circles cannot be precisely given. About fifteen years ago societies for that age began to appear. It was Miss Ida B. Little with the foresight which characterized her service on the Women's Board who organized and incorporated the Teen-Age Department with that of the young women. At the 1950 WGMS Convention, in order to enable secretaries to devote major emphasis to this age group, the following action was passed: "That beginning January 1, 1952, the organizational departments of the WGMS be: Junior—from birth through 12 years of age; Teen Age—from 13 through 20 years of age; Women's—from 21 years of age and over."

What is being done about the missionary education of the teen-ager in your church? I have phrased the question this way deliberately. Statistically we learn that we have about 200 teen-age societies, but this does not give me my answer. Many churches that have not found the idea of a separate society workable are giving this education through the cooperation of the Sabbath School Department, Young People's Societies and Youth Clubs. I personally wish each church could have an active teen-age missionary society, either for girls or a combined boy-girl group, because this would insure a strong missionary emphasis; but if your particular church feels the other method superior, you would certainly recognize your own needs and limitations better than an outsider. We hope the teen-age program page will help all groups as thought material. We would like the teen-age groups to follow the same program studies the adult and junior groups are following, mainly because we feel the sponsor will be helped substantially by articles in the *Women's Missionary Magazine* which although written primarily for adults may be adapted in part for younger groups. In the same way articles in the Junior Magazine may be aged for use.

Your church cannot afford a gap between a thriving junior society and an active adult group. It is too big a leap. Too many do not make it, and are lost to the missionary cause. We cannot emphasize too much this teen-age department in our churches, for after all, across this bridge march our missionaries of tomorrow.

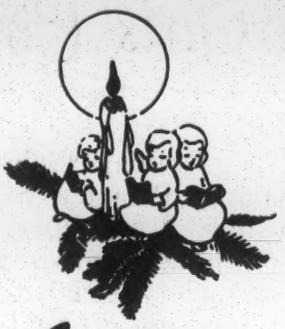
GIRLS' BOARDING SCHOOL

(*Concluded from October, Page* 109)

The role of the principals of G.B.S. reads like a roll of honor. We even have a gold star, for one principal, Dora B. Whitely, died while in service, after a principalship of more than twenty-five years. It was in 1921, while Miss Whitely was principal, that the school first came under the jurisdiction of the WGMS.

When we visited the school in 1949 we were impressed with the sunny

(*Continued on Page* 186)



Girls' Circle Program

By MRS. HERMAN W. KING,
34 Gallatin Ave., Buffalo, N. Y.

Greetings

PROGRAM FOR DECEMBER

"Christmas for the Whole World"

There is a poem which begins with the thought, "I shall do my Christmas thinking early this year." Not Christmas shopping — Christmas thinking. The poet plans to be truly prepared in spirit to celebrate the birth of the Saviour. Our Circle meeting can help us with our thoughts of this holy time.

CHRISTMAS IN PICTURES

Prepare a worship center with candles and greens around one of the beautiful masterpieces of the Nativity (it need not be framed).

CHRISTMAS IN SCRIPTURE

Use your favorite passage.

CHRISTMAS IN SONG

Use the beloved carols, of course, but you may wish to have someone sing one of the beautiful ones with which we are not so familiar.

CHRISTMAS IN POETRY

There are lovely collections of Christmas poems to be had in the library; an especially delightful anthology is "Away in a Manger" (Thoburn).

CHRISTMAS IN PRAYER

The angels proclaimed that the "good tidings of great joy" should be "to all people." The 31st day in the Prayer Cycle will help you to pray for the world Jesus came to save.

CHRISTMAS IN STORY

You will find a story in this magazine.

CHRISTMAS IN OUR OWN HEARTS

This may be a brief plea for reconsecration, and you may use some of the thoughts from the stewardship article in this issue. "Let every heart keep its Christmas within." This is a line from the carol by Phillips Brooks which begins, "Everywhere, everywhere Christmas tonight." You may wish to use several verses of it because it fits so well into the topic. Close with a prayer of consecration.

GAMES TO PLAY

"We always end up with a game!" So says the sponsor of a rapidly growing circle, and she advises consulting the library for new ones.

GIFTS TO GIVE

Would you like to make gifts for your mothers? One circle had fun creating button gardens, the instructions for which may be found in "The American Home" for November, 1950. You use a large button, a bit of soil, and small cacti or other plants.

Did you ever hear of a mitten tree? Advise your congregation that on a certain date you will set up a tree (evergreen of course) in some conspicuous spot in your church building, and ask them to help you trim it with mittens of all sizes. Add lights if you wish. Can't you imagine how beautiful it will be? The mittens will bring Christmas cheer to any home mission station. For a little extra surprise, tuck a piece of cellophane-wrapped hard candy into each.

This tree is the suggestion of a woman who is full of just such wonderful ideas, but she hastens to explain, "They aren't MY ideas. I just say, 'Lord tell me something different to do.'" May all our Circle girls know the joy and fruitfulness of such a partnership with Christ!

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

PRESBYTERIAL JUNIOR RALLIES

Many Junior Rallies have been held during the past year. Reports have been received from many of them. They have been enthusiastic meetings with inspiring programs. Details of four of these follow:

XENIA JUNIOR RALLY

At half past ten o'clock on November 4, 1950, the children registered and each had a yellow pumpkin pinned on him bearing the child's name and society. One of the boys from Second Xenia Church led the devotional service. First Xenia Juniors told a Gray Bunny story using a flannelgraph. The Reverend J. Russell Dugan conducted some chemistry experiments with alcohol. After a roll call of societies lunch was served. At half past twelve the children went to the auditorium and had the picture taken.

The afternoon session was opened with a devotional service by the Cedarville Juniors, which included a pageant. Following a song by the Junior choir of the Second Xenia Church, Miss Marian Farquhar of South Sudan showed moving pictures and curios from the Mission. The children responded with questions. The Reverend Robert W. Mulholland closed the meeting with prayer and benediction. Mrs. McClellan ends her report with the words, "We all felt that we had a fine time together."

MERCER JUNIOR RALLY

The Juniors of Mercer Presbyterial held their annual rally at the Eastbrook United Presbyterian Church on May 26, 1951, with about 160 present and every one of the twelve Junior societies represented. At the 1:30 session the Eastbrook Juniors had charge of the devotions, and the speaker was Miss Ruth Anderson, daughter of Dr. and Mrs. J. Lowrie Anderson of the South Sudan. The Juniors were thrilled by Miss Anderson's impersonation of a Sudanese woman. After refreshments nineteen boys and girls took part in the final Bible Reading Contest for Juniors of the Mercer Presbytery. The contest winners were Mary Lou Mansell of the New Wilmington Junior Society in the 8-9

**Junior Rally, Xenia Presbyterial, November 4, 1950.
Miss Marian Farquhar, missionary to South Sudan, at left.**

year group and Charles Burrows of the New Bedford Willard Galloway Society in the 10-11 year group.

At this meeting the Junior Exhibit of Christmas gifts for our mission stations was on display, an exhibit which the women's societies had helped the Juniors prepare. This year many small dolls were dressed and baby clothes made, in addition to the gifts of toys, toilet articles, crayons, pencils, and books. Later in the summer the gifts were packed in fourteen boxes or packages and sent, six to foreign missionaries and eight to home mission stations. The total number of articles was approximately 1300, with a value of $200.00.

—Reported by *Miss Margaret I. Duff*,
Presbyterial Junior Secretary

MONMOUTH JUNIOR RALLY

A successful Junior Missionary Rally of Monmouth Presbyterial was held on Saturday, October 28, 1950, in the Ninth Avenue Church, Monmouth. Ninety-three answered roll call. Juniors from Kirkwood, Ninth Avenue, Biggsville, Alexis, and Washburn took part on the program. The Reverend Morgan McKelvey of Pakistan was guest speaker, using many illustrations and songs to interest the children. During the intermission there were games, and lunch was served by the Lois Buchanan Missionary Society of the Ninth Avenue Church.

—Reported by *Mrs. Lee F. Park*,
Presbyterial Junior Secretary

CHARTIERS JUNIOR RALLY

Chartiers Presbyterial Junior Rally was held October 14, 1950, in the Greenside Church, Canonsburg, Pa. One hundred and forty-two were in attendance, in spite of a rainy day. The Greenside Juniors gave the "Welcome" and Center Juniors made the "Response." Houston Juniors had an impressive devotional service with Miss Margaret Porter, their leader, in charge. A period followed in which the societies were given the opportunity to share their work. Different societies responded with songs and memory work. There was a display of missionary material and the work of the year was explained.

—Reported by *Mrs. Phil J. Scott*,
Presbyterial Junior Secretary

WORLD FRIENDSHIP AT HOME

(*Continued from Page* 153)

other Junior Hi's, sloppy in appearance, devoted to certain radio and TV programs and slightly daft over movie stars. But why not? We will stack good music and good reading against the current froth and watch her judgment mature. (Or should we shoot her?)

We really are a family—not just individuals. Just do the dishes for Carol Jeanne and she will gladly read to Mary and Ruth, with Billy pretending not to listen. But wait till Mother starts beating out "Fat Baby Sister" or "Congo Lullaby." All come running to make music around the piano from our new treasured music book *The Whole World Singing*. It seems to fit every occasion and family mood by providing words and tunes from wherever people sing.

Perhaps there are less than four children in your family. In that case your outlay for Friendship Press books will be modest. But if you had four and lots of books—think of the fun!

This article can't do anything about the size of your family but it can pass on a good tip. Get a wonderful source of Christian books tailored to the needs and likes of you and your children by dropping a postcard to the Literature Department, 904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa., requesting a free copy of the Friendship Press catalog of children's book.

New Staff Members, Frenchburg School.
From left to right: Miss Betty McMartin, Miss Marie Allison, Miss Reba Moody, Miss Carolyn Arndt, Mrs. Florence Eiler.

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

INTRODUCING NEW STAFF MEMBERS

Frenchburg welcomed five new people to its staff of workers in September. It was with regret, both on the part of Mrs. Anne Howard and the school that she could not serve in the matron's position this year. Mrs. Howard came to Frenchburg four years ago and made an admirable contribution to the life of the institution. After twenty or more years of service at Wheaton Academy and College, she readily became an integral part of Frenchburg. This year she is spending with her son, Clayton, and his family who are in the states on furlough from missionary service in Ecuador. The Board as well as the administration at Frenchburg, are happy to welcome Mrs. Florence Eiler as new matron in the dormitory. Mrs. Eiler, a graduate of Monmouth College, and a former missionary to Ethiopia under our church, has already shown herself quite capable of handling her new job. Some time at the Children's Home in Mars, Pennsylvania, has added to her fitness. We wish for her much success and joy in dealing with the teen-agers under her care.

After three years at Frenchburg, Miss Ruth Lindal has taken a position in the Junior High School at Willow Grove, Pennsylvania. Miss Lindal is an original teacher with a good imagination and a bit of individualism. To fill her place in the high school, the school welcomes Miss Reba Moody of Rockmart, Georgia. Miss Moody, a graduate of Bob Jones University teaches English and History.

Miss May Sprowl of East Otto, New York, after spending four years in the elementary school is teaching her home school at East Otto. In her place, the school has another good teacher in the person of Miss Carolyn Arndt of Allentown, Pennsylvania. A graduate of Wheaton College, Miss Arndt is also an excellent musician and is making a place for herself in the work of the school and church.

For two years Miss Ilo Jean Brown taught the eighth grade, and has now gone to teach in a Christian Day School near Van Nuys, California. Miss Marie Allison of Princeton, Pennsylvania, has come to take Miss Brown's place. She is a graduate of

Slippery Rock Teachers' College and also of the Christian Education Course at Pittsburgh-Xenia Seminary with the M.A. degree. Miss Allison comes well equipped for the work on the Frenchburg campus.

Because of the great increase in the high school enrollment (an even two hundred now in the four years of high school) a new teacher was needed to teach Latin and English. Miss Betty McMartin from Rennsalaer Falls, New York, was secured. She is a graduate of Houghton College and comes with a real spirit of enthusiasm to take up her new work.

Please pray for these new staff members as well as for those who have served longer. May they not fail to meet the challenge thrust upon them.

Miss Ruth Courter and "Old-Dutch" arrive at Frenchburg to begin Miss Courter's twenty-first year as Principal of Frenchburg High School.

FRENCHBURG SCHOOL

This snapshot was taken when Miss Ruth L. Courter arrived in Frenchburg on August 22 to begin her twenty-first year as Principal of the high school. The 1936 Chevrolet coach had just turned up 100,000 miles. The car is known by past and present students as "Old Dutch." It has made sixteen trips between Frenchburg and Winfield, Iowa, which is Miss Courter's home. The car is subject to the same meticulous care and regular schedule which characterizes Miss Courter's work in the school room and office.

Three hundred and sixty-five students have graduated from the high school during Miss Courter's principalship. The present year shows the largest enrollment of the twenty-one years with two hundred students in the four years of high school. The present Senior Class is also the largest in the school's history, numbering forty-one. When Miss Courter assumed the principal's duties in 1931 there were ten teachers for the grades and high school. Today there are twenty-one, with fifteen in the high school alone, these being under Miss Courter's direction.

Friends and former students will be interested to know that "Old Dutch" is still rolling, but more thankful that the lady in the driver's seat is still directing traffic in the Frenchburg High School. Good wishes, Miss Courter, and may this twenty-first year be the best of them all.

Winifred Moore
School Secretary

SLOVAN MISSION

As we approach the season when we "count our blessings" I wonder how many of our women have thanked God that they can read. As I was reading the Bible to a woman who had lost her husband and trying to bring her a word of comfort and to point to the God of all Comfort, she repeated three times during my stay, "I wish I could read." Neither this woman nor her husband could read or write, yet they had twelve children, ten now living, and twenty-seven grandchildren. There are a number like this in Slovan, and others who can read very slowly. The latter appreciate the beginners and primary papers left from our Sabbath School.

Also thank Him for parents who live together and work together for

their children. Truly the sins of the fathers, and the mothers, are visited upon the children and these fatherless children, and children from broken homes are presenting a colossal problem.

Mrs. R. G. Richards

EZEL'S NEW SONG WINS AT THE FAIR

Ezel School's new school song was sung at the Morgan County Fair on September 21 and won first place among the schools represented. The high school mixed chorus under the direction of Miss Ethel Mae Brown, our new music teacher, stood in front of Ezel School's banner and sang the song. One of last year's graduating class, Miss Hope Hamilton, wrote the words for the song and Miss Fillier, then music teacher, put it to music. It was first used at Class Day last spring. Before the chorus won with it at the fair Miss Brown wrote the parts and coached the chorus in it. The words of the song are:

We are from Ezel High School,
A school that men will laud,
For it has taught its pupils
To love the Lord their God.

We've chosen for our colors
The hues of green and white.
If we're to be good soldiers,
We must stand for the right.

The emerald stands for vigor,
The white for purity.
We'll live up to our colors
And show our loyalty.

Ezel! E-zel!
We'll ever stand a shining light
To shatter works of darkness
And uphold the deeds of right.

Ezel's song was just one of her entries that won at the Morgan County Fair. The school was well represented in the long parade made up of school children from all over Morgan County, who were there from most of the remote one-room schools and from the consolidated high schools. Ezel's float, which depicted the life of Abraham Lincoln, won second place among the floats. In the Future Farmers of America, the High School Home Economics, the Four-H, and even in the open class divisions several Ezel students won blue ribbons and red ribbons. In the athletic events Ezel's girls and boys also came home with the "bacon." Our girls' relay team won their event, and one of our boys won both the broad jump and the high jump.

The county fair came after three busy weeks of school. Our enrollment is still at capacity level—or rather a little above. We have a total enrollment of 439 in all twelve grades. In first grade there are 53 children. It is in our primary grades that we are most crowded. Many other parents would like to have their children in Ezel School if we had room for them.

WESTLAND MISSION

The summertime was nice with its camping trip, Bible School, picnic, time to paint ceilings and paper walls in our little house, to can applesauce and make jelly from fruit in our own backyard, but it is good to begin the fall work. Our Bible clubs and Teen groups are meeting again. We had our first teachers' meeting to plan for Rally and Promotion Day in our Sabbath School. Several of our young people are teaching classes, so we plan to start a teachers' training class in October for them and any others who may be interested. If you had stopped at our church last evening you would have seen six of us sitting before the fire in a small downstairs room, each with a Bible, studying the Word in preparation for church membership this fall. Pray for these young people that they may really live for Him in this community where witnesses for Him are needed so much.

Dorothy V. Partington

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

MRS. MOZELLE ROBINSON

A graduate of Williams Business School, Mrs. Robinson has had wide experience with young people. She has served as adviser of the Youth Fellowship, has done volunteer YWCA work and served as a member of the Industrial Council. In addition she has owned and operated a gift shop and done display work for one of the leading department stores in Atlanta.

MRS. MARCELLA LATHAM

Mrs. Latham, who attended Knoxville College, taught in Monroe and McNinn counties before returning to her Alma Mater as dormitory director. She has had considerable experience in working with young people, having been supervisor of the Young People's Union and Junior Missionary Society and director of the Junior Choir.

MISS MABEL D. WEIR

Miss Mabel D. Weir, Dietitian, who is in charge of food service on the campus, works with the faculty health committee in planning an overall health program for the College.

She holds a B.S. degree from Kansas State College, Manhattan, Kansas.

After graduation from high school, she was employed as bookkeeper-stenographer-cashier. During World War I she worked for the Fred Harvey eating house and News Company in Dodge City, Kansas. In order to earn money for her college education, she was a travelling saleslady for Burton-Westerman Company and at intervals an office worker. Her experiences as dietitian include old peoples' hospitals, children's village for underprivileged children, supervision of a government canning plant and dietitian in church-related schools.

The women mentioned on this page are supported by the WGMS. Partial support for Mr. Williams comes from the WGMS.

MISS BETTY M. MONGOMERY

Miss Montgomery received a Bach elor of Science degree in the field Nurse Education from Hampton I stitute in June 1951, after completi the following requirements:

1. Undergraduate course in nur education at Hampton Institu Hampton, Virginia.

2. Basic nursing experience at Sai Philip's Hospital, Medical College Virginia, Richmond, Virginia.

3. Public health nursing at King' Daughters' Visiting Nurses' Associa tion, Norfolk, Virginia.

4. Psychiatric nursing at Brooklyn State Mental Hospital, Brooklyn, New York.

An infirmary is being set up with Miss Montgomery in charge. In addition she will seek to:

1. Establish a health teaching pro gram for campus and community living.

2. Familiarize the student body with preventive medicine by means of lectures, literature and movies.

3. Give therapeutic treatment to the faculty and staff, student body and personnel.

MR. GEORGE W. WILLIAMS

Mr. Williams hold a Master of Ed cation degree from the University Pittsburgh with a health and physic Education major and a minor in Ed cation. He has completed all cour work for the Ph.D. degree incl ing examinations. His undergradua training was received at Virgi State College and his early traini in Raleigh, N. C.

His experience has included org zation, administration and supervi of camp educational program in

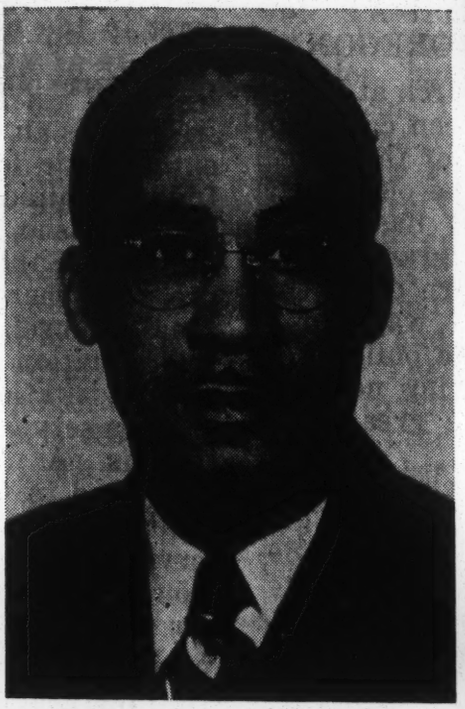
(*Continued on Page* 189)

New Staff Members Knoxville College

Knoxville, Tennessee

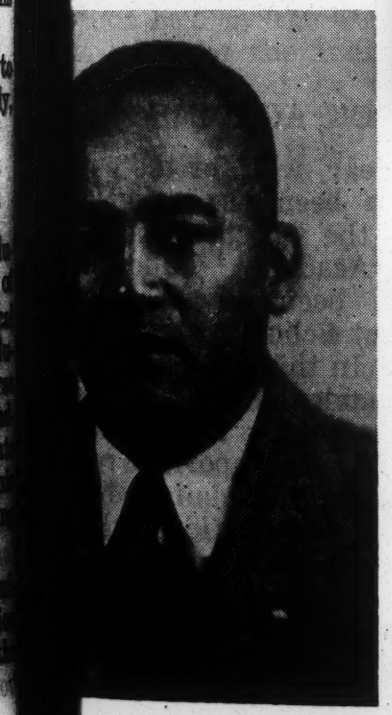
MARCELLA LATHAM
ctor of Elnathan Hall,
rmitory for Women.

MRS. MOZELLE ROBINSON
Dormitory for Women and
Acting Dean of Women.

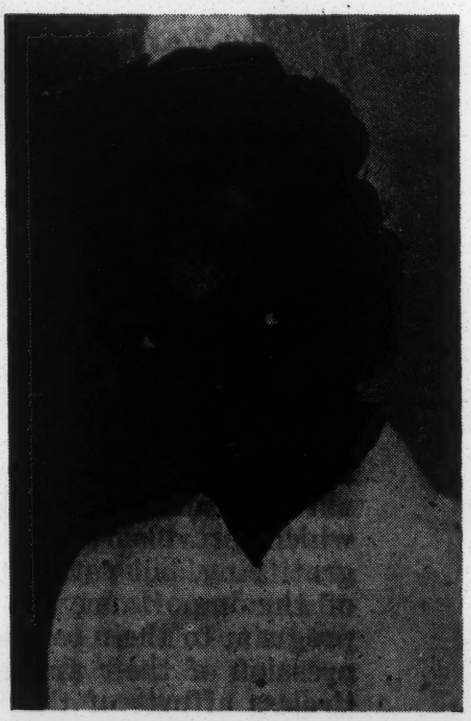


James A. Colston, B.S., M.A., Ph.D. President of Knoxville College, since his inauguration on November 3. He has formerly served as President of Bethune-Cookman College and also of Georgia State College. He serves under Board of American Missions.

EORGE W. WILLIAMS
tor of McCulloch Hall,
Dean of Men and
t Professor of Education.



MISS BETTY M. MONTGOMERY
College Nurse



LARGE INDIAN GIFT TO NEW CHURCH AT WARM SPRINGS, OREGON

The beautiful new church at Warm Springs, Oregon, has been cause for rejoicing by the people of the Warm Springs community. The old church which for many years has served well the fathers and grandfathers of these Indians was torn down this past summer to make way for a larger and more suitable building in order to meet the growing needs of the community and the greatly expanded youth program.

This lovely new church home was made possible by the generous gift from the "Junior Missionary Societies" to which we are deeply grateful. The Warm Springs Indians have shown their sincere appreciation for this fine gift in many unique ways. The women of the community have been busy gathering funds with which to help supply the many needed items for a new church. Many of the Indian men have willingly offered their services.

The greatest surprise of all was the voluntary donation of $5,600 from the Warm Springs Indian Business Council which, as you may imagine, brought overwhelming joy to all. It was not just the kindly thought which provoked the gift that was gratifying, but rather this revelation of the importance of our Christian program to their community and expression of their appreciation of the tireless efforts of the Rev. and Mrs.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

E. W. Machamer, their faithful shep herds for the past fifteen years. I is the desire of these Indians th this gift be used to provide for t sanctuary furnishings, colored-gla windows, new pews, also chairs an tables for the new Sabbath School The Indians recalled that their fa thers had helped to build the ol church; now they wanted to do thei part in the new church.

URGENT NEED FOR MISSIONARY

There is an urgent need for strong enthusiastic leadership at American Indian United Presbyterian Mission of Simnasho, Oregon. Besides the necessary Sabbath School and Church program, there is great need for personal counsel and personal service. The situation here calls for a large-scale visitation program, possibly holding services in the homes of the Indians. A minister who would be interested in this challenging opportunity for a much-needed Christian service, kindly write Mrs. R. K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa.

WHEELOCK ACADEMY

Miss Pearl Bear, who for the past few years, has been our religious worker among the Choctaw Indians of Wheelock Academy, Millerton, Oklahoma, has been advanced by that Government School to the position of matron. In this capacity Miss Bear will be enabled to be in closer touch with these young Indian children and will have an important role in helping to direct their daily habits and living. We are confident that her fine Christian character and her earnest desire for the better things of life, will have a far-reaching influence upon these young lives with whom she comes in daily contact.

RELATION OF GOVERNMENT TO THE INDIAN

The Government first entered Indian welfare business through the regulation of trade. Benjamin Franklin reported in 1754, "Many quarrels and wars have arisen between the colonies and the Indian nations through the bad conduct of traders who cheat the Indians after making them drunk." To the National Government was delegated the duty of regulating commerce with the Indian tribes. During Jefferson's time the trend of thought in relation to the Indian was how the Indians might be accommodated to the life that was rapidly engulfing them.

The jurisdiction over Indian matters was in the hands of the War Department until the Department of Interior was created in 1849. As time went on the freedom of movement of the Indian, as he had always known it, became somewhat restricted as our civilization overran his. Also lands which the Indian claimed as his own were appropriated by the homesteaders. Finally, through treaties and legislation, areas of land were set aside for the Indians. These areas were called "Reservations" or lands held by the U. S. Government in trust for the Indian until it was considered that he was capable of competing in the present type of civilization. This trust period has been extended from time to time. To the Bureau of Indian Affairs was the responsibility of administering these trust lands and property thus serving as the medium through which the Indian would become familiar with a part of our type of civilization; the ultimate objective being the assumption by the Indian of his place into American society, with the attendant rights and responsibilities.

Today the Indian is a full citizen of the United States as provided by legislative enactment in 1924. He has also been accorded full citizenship of the state in which he lives. He is no longer confined to a Reservation but has full freedom of movement. Legally, he has practically all the rights and privileges of any other citizen. Actually though, the Federal Congress has delayed too long the enactment of legislation which will give the Indian power to assume the responsibility of the management and control of his own properties. The States also have been loathe to admit their responsibilities. On the other hand the Indian will need to be made conscious of the necessary responsibilities that go hand in hand with rights and privileges. The situation truly calls for the honest efforts, support and Christian understanding of the entire citizenry to fulfill this asumption of the American Indian into the present American society.

BIRTH OF A SELF-SUPPORT CHURCH IN THE PUNJAB

(*Continued from Page* 156)

be done. 52,495 communicants is a great ingathering, but let us remember that in our part of India, which by Mission comity has been left to us, there are between six and seven million people that we as a church are responsible for in giving them the Gospel. It is impossible to tell how many thousands and tens of thousands have heard the Gospel and are secret believers, but multitudes do not know that Christ died for them.

Do you think our blessed Lord wants us to delay telling about Him?

I feel that I am asking my last public appeal for my beloved people of India. For seventy years I have tried to tell you of their need. The time has come for me to lay down my pen. I beseech you, please, to do your utmost, to give all an opportunity to hear the story of God's love, in giving His only Son to die, that they might have eternal life.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

INTERESTING ITEMS

It is easily within the capacity of our churches to expand our work to reach all nations with the Gospel. What possible excuse can we give to Christ for not doing so? We are being compelled now, as a nation, to spend more than one thousand times as much for War Purposes as we give for Missions abroad, yet nothing but the Gospel can ever bring World Peace. Why not adopt Christ's method now?

Dr. J. C. White,
Mansfield, Ohio

* * *

In Paris I had a good time at the UNESCO offices with Col. Mackenzie and his staff as we worked out a new alphabet for Amharic Braille, which will simplify our Braille work considerably. This new alphabet is co-ordinated with the World Braille System which UNESCO is endeavoring to establish. We did not complete our work, but expect to be able to do so by correspondence. I feel that my visit there was worthwhile.

Hazel J. McGeary, Sayo, Ethiopia,
enroute to the U. S. A.

* * *

They are still having their troubles here at Dumbi Dolo, but are a wonderful witness to the power of God. Because of those in prison the seed has been sown in the hearts of those who might not have had an opportunity to hear the Word. How like New Testament times we have it today. Would that we might have a real revival in our Church at Gorei. The ordained man from Sayo who is there now is the best one they have sent us; he is getting out into the homes. We pray that his visits will be fruitful. We have a number of children who come to Sabbath School, but there are not as many adults as we would like to have.

Ruth C. Beatty, R.N. of Gorei,
on a visit to Sayo

* * *

It is a pleasure to attend the women's prayer meetings at Sayo. Last week I counted 29 women in attendance besides the four of us of the Mission on the hill. Those women who have young children bring them! There were seven at the meeting last week.

Ruth C. Beatty, Gorei

* * *

Daily Vacation Bible School was in its second week when Mrs. Ruth L. Walker of Addis Ababa wrote on August 6, showing how the school was staffed:

"I spend a half-hour each morning with the children, helping with the singing. One young man, who has been in Glasgow Bible Institute (Gutama Rufo), is doing well with the school and has as helpers one of our teachers and one large girl from the school, this girl's brother from a school nearby and a volunteer from one of the government schools in the town. All are fine young Christians and the 60 youngsters who gather each day are getting some good training."

OMDURMAN, A. E. SUDAN

Now we are getting a start at teaching in the homes. Last Wednesday and Thursday we spent going around in the various sections of the city to tell them to be ready for the teachers this week. I have only two teachers for this large city so they should be able to fill their time full. As we went to the different places we were reminded by the pupils more than once that we were *late* coming

But we also found many who had moved away or had been married and would not be able to go on with their lessons. There will no doubt be others to take their places. Yesterday I went with a teacher to a house that hadn't had word so wasn't expecting us. They called to us to come in and one of the girls rushed to open the doors and windows of the room they wanted us to go into. Then she executed as quick a change as you'd want to see on any stage—I caught sight of her making an exit through one of the back windows and by the time we reached the veranda she was coming around the house giving the last flip of her tobe over her shoulder. She evidently had deftly grabbed it on the run and wound herself up in it.

For several months I've been looking forward to being back in Omdurman where my work could be arranged to give me time to do something with literature work. Now I find the time has actually come, and although I have tried to plan I find now I'm really confronted with the question of *how* to begin. I am planning to confer with the various groups of church leaders and members to get their help as to what the most urgent literature needs are. Also during our discussions with the Bible teachers in the institute I presented to them the idea that they themselves could be writers to help the need for simple literature for the women they are helping to make literate in the homes. They, better than any others, can understand the needs and the level of material necessary for these women. We ended by listing topics that touched the everyday lives of the Sudanese women on which simple lessons might be written. Several of the girls volunteered to take topics. They know they may find it difficult to put their thoughts into simple language, and that they may have to try again and again before we can get anything acceptable, but they are willing to try. All perhaps will not continue their enthusiasm, but we hope that there will be those among them who will discover they have a gift for serving in this capacity of writing.

E. Verna Pillow

LIFE IN EL OBEID

Many times each week Frances Turk and I tell women and girls who come to ask for various types of lessons, that we want to teach them three very important things—reading (Arabic), sewing, and God's Word. These women need many lessons in managing a household and in child care, to bring order out of chaos in their homes and use rather than waste their time. I cannot think of three *more* important things for their present and future lives that they need to learn.

We want these women to read so they can fill their empty hours and lives with interests outside of the neighborhood gossip, which they indulge in constantly. But mostly we want that they may some day be able to read God's Word. So Miss Turk goes into many homes each day, sits with the women and girls and teaches them to read. Some are quick to learn, some are slow, but all are interested because they have asked her to come to teach them.

Sewing is needed because, do you realize that these Sudanese women do not know how to make their own dresses even when there is no factory in the Sudan and someone must make them? They do not recognize the parts of a pattern and many have never used scissors; nor do they know how to lay the pattern on the material; and after it is cut, to put the parts together. So they buy their dresses in the market and they are shockingly made. It has not been hard to convince them of this need because they recognize the poor sewing done by the men in the market. Then why don't they sew for themselves? They cannot cut out, since they have no patterns or sense of

the shape of the parts of a dress. Also, many do not have the equipment needed—the scissors, a table large enough or material. I see, too, a lack of desire in these women at large, to work at and spend the time it takes to start and complete a dress. They want the finished product but don't want to put forth too much energy to get it. But we find exceptions among them that thrill the teacher's heart. These girls have no pictures to copy, either. Yes, even though they want certain details of their dresses to be like every other dress in town, still they all want to look at my catalog for new ideas. (We hope that Montgomery Ward continues to be interested in us.) The girls especially like the fancy styles—drapes, peplums and bias additions.

So the first important thing is for them to learn to make their own patterns; and this I am trying to teach each Wednesday morning in a class made up of any of Miss Turk's reading pupils who want to come. We could have many more sewing pupils than we have, who want only sewing but no talk about God or reading lessons. But we do not allow that because we would not be giving the important lessons to the girls and we need this way to limit our numbers. A class of around sixteen is really more than I can teach effectively because I must do much individual work. When I feel they can cut patterns by themselves in their homes, for our aim is to make them independent seamstresses, we will study cutting and sewing, using materials that I furnish. Then the finished products, we hope, will go to the Girls' Boarding School at Khartoum North where I used to teach. We had let the girls bring their own goods and make dresses for themselves, until we found that they were not interested in learning but in finishing just their own garments. They all demanded my attention at once and didn't seem to learn from observing; but such self-interest we can expect in girls who do no know Christ yet.

The Bible stories are told to th women at the end of each readin lesson in the homes. After the sew ing lesson at our house, Miss Turk gives a flannelgraph lesson—a spe cial treat. With all these Moslem girls we start teaching God's Wor with the creation story and tell al stories thereafter that show God's plan of working through a chosen people to bring the Saviour to us Then we teach about Christ. Such a background is necessary among these people to whom the name of Christ is a stumbling block and rock of offense.

Some of the women and girls love the Bible stories and remember them. Some sit and listen, usually without talking, but we can tell they are scoffing inwardly by their facial expressions and glances. A few tell us that there is no way to God other than through Mohammed and that the Christians are going to hell. But praise the Lord that His Word has power and through His Holy Spirit, He can change these unbelieving hearts to believing ones—to children of His. How we need more prayer and greater faith.

Each Saturday morning I have the privilege of going into the home of a feki, a very religious Moslem whose work it is to pray for people. I teach his two daughters sewing. They are the best students I have. They want to be neat and exact as I want them to be. But also they have become interested in God's Word—at first they just listened because they felt they had to. They are unusual because they ask questions. They listened in on two occasions when their father and I have discussed religion. The last time I was there and had been talking with their father, I pointed out to them after he had left the room that their father's beliefs were different from God's Word I had been teaching them. I told them there is no other way to Salvation

than through Christ. They said "Yes" as if they believe. The Lord knows their hearts and we continue to pray. But another thing I want to tell you is that it takes all three language lessons with one teacher each week to prepare my Bible lesson and then plenty of memorizing besides—so it keeps me working on the language. I have five or six lessons each.

Mary Shields Galloway

BABY CLINICS

Miss Ruth C. Beatty, R.N. of Gorei, Ethiopia, spent a part of her vacation in Sayo where she had many friends when she labored there in the hospital and clinic. She tells of her visit to the Baby Clinic: "It was interesting to attend the clinic. There is such a difference in the people who come to our clinic in Gorei, but our little clinic is growing and I am more encouraged. Here there are many children in the Church; in Gorei there are very few. We have about thirty every Thursday afternoon which isn't too bad. I hope they all return when I go back. There are many mothers yet who are not interested, but I hope in time more will come. The "eats" are attractive and especially since the cost of food has so increased and they do not get the proper kind of food for the children at home. Five poor mothers are receiving milk for their children at our clinic. We have been told that some people in Gorei have died of starvation. Many of them look as if they did not get enough to eat because of the high cost of food. The farmers are planting coffee, more money in it."

WHAT ABOUT THE GIRLS?

In all our Missions, special attention is paid to the education of the boys. This is well, for they are the future leaders of the people—the doctors, lawyers, ministers, teachers, mechanics, tradesmen, farmers, etc. We would not want any less attention given to them, but what about the girls, the future home-makers, teachers and nurses? It is true the girls and young women are difficult to get together for training. Home duties in the family or with a family of their own and often working to supplement the family income hinder the schooling of the girls. Often the family is too poor to pay the school fees of the girls so that they might have training opportunities.

You probably know the story of the little Punjabi girl who overheard the village fathers talk of the education of the boys. They said: "Educate the boys, but don't bother about the girls; they will just get married and leave us and do us no good." But the young girl, who was not supposed to be listening, spoke up and said: "No, no, father, educate us and we shall be like the canal. The canal is the channel for carrying the water to places where it is needed, where they do not have it. When we are educated and married we will carry the news of the Water of Life to places away from home like the canal and bring life to them."

We were talking to Rev. Kundan Lall Nasir of our Theological Seminary in Gujranwala, Punjab, Pakistan, who is studying in our Pittsburgh-Xenia Seminary this fall. He emphasized the importance of our Mission schools for the training of the girls to be leaders in the Church. Especially he emphasized the need for education of the wives of those who will be the pastors of our Church. A pastor's wife is much more helpful if she is an educated woman who can help him in his work and be a trained Christian mother, able to teach the children. Rev. M. Nasir is greatly blessed by having an educated wife as his helpmeet. Both Mr. and Mrs. Nasir graduated from Gordon College. She was named for a missionary who was dearly beloved in the Mission and by the Punjabi people—Miss Lois M. Buchanan. (You will find a splendid article by

Mrs. Lois Nasir in the January 1950 issue of our *Women's Missionary Magazine.*)

The Christian schools for girls in all our Mission fields need your help in the training of the girls to be suitable wives for educated young men, to be nurses in our hospitals and clinics, and to be Bible Women and teachers in our schools. Have we not prayed that God would raise up leaders from among the people able to carry on the work and build up His Church? We must do our part in answering that prayer in the training of those leaders. Some schools need to be enlarged and better equipped to accommodate those who want to come; many who would come cannot pay the fees and must be helped; others are ready to receive further education if scholarships were available.

Our faithful educational missionaries have carried on most loyally on limited appropriations and many with inadequate appointments and equipment. They are doing a fine work, molding the lives of the women of tomorrow, they need our appreciation expressed in interest, prayer and gifts which will make possible the training of the girls in these lands.

Photographs of two newly-appointed short-term missionaries were released too late for inclusion within this department. You will find them on the inside back cover of this Magazine.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Elizabeth A. Baumgartner, 1949 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss Margaret Gettemy, 1949 ..... Tanta
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Elizabeth Hopkins, 1949 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Helen V. Kirkness, R.N., 1947 ..... Tanta
Miss Nell J. Kling, 1951 ..... Assiut
Miss Mattie Mae Klingaman, 1949 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Joan Murdock, R.N., 1949 ..... Assiut
Mrs. May L. Podbreger, R.N., 1949 ..... Tanta
Miss Ruth N. Purdy, 1949 ..... Assiut
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Edith M. Vorhis, 1949 ..... Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950 ..... Khartoum North
Miss Beverly J. Day, 1950 ..... Atbara
Miss Marian C. Davidson, R.N., 1950 ..... Khartoum North

UNDER APPOINTMENT

Miss R. Verlie Evans, R.N., 1951 ..... Assiut
1008Rd. 3, R.R. 1, Steveston, B.C., Canada
Miss E. Marion Greenleese, 1951 ..... Assiut
1008 Rd. 3, R.R. 1, Stevenson, B.C., Canada

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

YOUNG WOMEN AND GIRLS' CIRCLES

(*Continued from Page* 171)

airy plant. Instead of dormitory style buildings the cottage system is used. Because of this experience with disease in the past, outdoor life, good food and plenty of fresh air are stressed, and the school has open veranda classrooms. As we walked about the courtyard we looked in at the classes in session. I wish you could have seen the pretty almond-eyed Punjabi students dressed in soft full pajamas gathered in tightly at the ankles, and pastel shade blouses. Under the principalship of Miss Black an effective and important blind work is being conducted. This is a crying need in a land where statistics tell us that in Pakistan and India there are 1,500,000 who are totally blind, and three times that number partially so.

The most important aim of G.B.S. as stated by one of its principals is: "To bring each girl to the saving knowledge of Jesus Christ, and that this school may be the real means of helping to build up the Church of Jesus Christ in the Punjab." Can you blame me for being proud to be introduced to our Special Object?

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

In case you are overly anxious concerning the literature for the coming year, we can assure you that (1) the Reading Course list will appear in the December issue of the Magazine (2) that the *Prayer Cycle* will appear, as usual in January or perhaps sooner (3) that the revised organizational literature will be available and advertised just as soon as the revisions are made. Disturbances are often beneficial; they make us aware. So—read your *Magazine* very carefully from now on to catch every bit of information concerning these vital changes.

Workbook on Latin America by Mrs. E. D. McKune. This is the very prosaic title attached to the thirty-two pages of program suggestions brimfull of ideas that are anything else *but* prosaic. A list of its contents appeared in the *October Magazine* on the Literature page but more details need to be added. For example it offers a procedure for a group that is devoting only one program to the study of Latin America; a procedure adapted to two, three, four, five or more programs. Besides interdenominational materials available in our Lit. Dept., there are listed also, with accompanying addresses, additional materials from various sources.

Some special pages are concerned with the story of the statue of the Christ of the Andes; leprosy in Latin America; the celebration of Christian holy days; a page of significant dates called, "One Hundred and Thirty Years of Pan-Americanism"; selected evangelical hymns in Spanish; poems, quotes, familiar Spanish phrases.

Invest 50¢ now in this helpful book that is enjoying a circulation even outside our own denomination.

* * *

Pioneering for Christ in the Sudan by Una Coie—introducing the third in the series of brief histories of our foreign mission fields. The three main divisions of this 48-page booklet are: Part I—the Anglo-Egyptian Sudan, a brief sketch of the tragic history of the Sudan and of the coming of the United Presbyterian missionaries to that country; Part II—the North Sudan: the story of the work among the Moslem Arabic peoples; Part III—the South Sudan, the story of real pioneering work among the black pagan tribes of the South.

Miss Coie is able to give us first-hand information for she has worked for many years in the Christian Training School at Khartoum North from which 34 young women have been graduated. She knows how to write as well as "to do" for she has skillfully woven through the facts, heart-warming stories and unusual experiences. The booklet is freely illustrated with well-chosen pictures which further aid in making us realize the task that is there because of the diversity of language, climate, people, religious beliefs and customs, needing differing types of missions.

Witnessing in the Punjab (35¢); *An Epic of Egypt* (25¢); and now *Pioneering for Christ in the Sudan* (35¢) give us brief but stirring and accurate accounts of three of our four mission fields.

* * *

Suggestions for the December Program topic:- Our Gifts to Him—Stewardship: *A Catechism on Tithing*—1¢; *Giving or Paying—Which?*—1¢; *How to Figure the Tithe*—2¢; *Money Raising or Stewardship*—1¢; *Stewardship Facts* (digest type)—25¢. Send for Catalog for many other stewardship leaflets.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

A REQUEST

When you order free literature will you kindly state the quantity desired of each piece? Many requests come for the material mentioned in a certain number of the Magazine but we are in a quandary to know whether you want one copy or sufficient to give to each member in your society. We are happy to send any quantity.

We suggest to Society Temperance Secretaries that you send for a sample packet of free literature to familiarize yourself with everything we have in stock. Then from time to time you can order the leaflets best suited to your purpose and in sufficient quantity to distribute a different set at each meeting.

A REMINDER

We again recommend the Films mentioned on this page in the April, May and June issues of the Magazine. If you will refer to those Magazines you will discover the titles of the Films with a brief description of each and the directions for obtaining them. We feel that these Visual Aids will make a real contribution to the subject of Alcohol Education and urge each Church to make use of them sometime in the year's program.

A SUGGESTION

To Temperance Secretaries: Why not take stationery and stamped envelopes to a meeting occasionally so that each woman may write a letter to a Senator or Congressman concerning some phase of the Alcohol problem. For instance, ask your Senators and Congressmen not to accept any program which does not completely ban all alcoholic beverages, including beer, from training camps and places selling in the vicinity; or, to support all legislation banning alcoholic beverage advertising over the radio and television. Or write to Henry Luce, Editor of *Life*, *Time* and *Fortune*, or some other editor protesting the excessive use of alcohol advertising in their publications. For information concerning the Protest Campaign of the National Temperance and Prohibition Council against advertising of alcoholic beverages in magazines and over the radio and television, write Dr. R. H. Martin, Chairman, 209 Ninth St., Pittsburgh 22, Pa.

Fifteen minutes should be sufficient time for writing such a letter and could take the time ordinarily allotted to your report. It would be well if you could give some suggestions for the content of such letters though each should be individual.

SOME RECENT STATISTICS

It is estimated by good authorities that about 75% of our men are drinkers, and they together with the 56% of women who now drink spend a total of from eight to ten billion dollars per year for liquor.

Dr. Samuel Marsh, Ph.B., J.D.

At a recent meeting sponsored by the Institute of Scientific Studies for the Prevention of Alcoholism, Dr. Andrew C. Ivy, Vice President of the University of Illinois, expressed his opinion that the number of excessive drinkers in the country had now reached SEVEN MILLION! This is an increase of 75% over 1949.

Union Signal, Sept. 1, 1951.

Add to the above this additional figure from *The National Prohibitionist* for July, 1951: There are SIXTY MILLION who drink occasionally or moderately! Shocking!

Tributes

Mrs. Kittie Stoneman
Mrs. Ellen B. Watterson
Mrs. Ralph H. White

The Women's Missionary Society of the First United Presbyterian Church of Cleveland, Ohio, wishes to pay loving tribute to the memory of its members who were called to their heavenly home the past summer.

We are thankful for their faithfulness to the Church, and their devotion to Christian service. We shall long cherish their memory.

To their families we extend our sincere sympathy.

Committee

Mrs. Dorcas Nichol Thompson

The Women's Missionary Society of Wallace Memorial U. P. Church, Washington, D. C., pays loving tribute to the memory of a devoted member, Mrs. Dorcas Nichol Thompson, wife of the late Rev. E. H. Thompson, who passed to her reward March 4, 1951, at the age of 80. Her enthusiasm for Missions, both home and foreign, was an asset to the missionary societies in the several U. P. churches which her husband served as pastor during his long ministry. Her faithfulness in attendance and her joy in serving her Master have been and will continue to be an inspiration to all who knew her.

"Precious in the sight of the Lord is the death of his saints."

Committee

Mrs. Margaret Manuel

The Women's Missionary Society of the Second United Presbyterian Church of Cleveland, Ohio, wishes to pay loving tribute to the memory of Mrs. Margaret Manuel who was called to her heavenly home on June 11, 1951.

She was an active worker for many years in the Women's Guild, the Church Choir, and the Lydia Class, as well as the Women's Missionary Society, and a Life Member of the Women's General Missionary Society.

Her rapid failing health kept her confined to her home almost constantly during the last year of her life, but her interest in the Church and all of its activities never waned. A beautiful soprano voice and an ever ready wit are just two of her many fine qualities that will always be remembered by all who know her.

Our deepest sympathy is extended to her husband, Mr. Charles Manuel, her daughter Winifred, and son Leslie, as well as other loved ones in Tredegar, Wales, and we commend them to the Heavenly Father whom she loved and served so faithfully.

Committee

Mrs. Minnie Blogett Woodward

The Women's Missionary Society of the First United Presbyterian Church of Tacoma, Washington, wishes to pay loving tribute to the memory of Mrs. Minnie Blogett Woodward, who was called to her heavenly home April 20, 1951.

She had been secretary of the Society for ten years and took an active part in other women's organizations. For many years she was Sunday School teacher and was always faithful in her church attendance.

A new home was recently established at 1615 So. Curtis Ave., Alhambra, California, where she passed away after a lingering illness.

We extend the deepest sympathy to her husband.

The Committee

Mrs. Mary E. Smith

The Women's Missionary Society of Pittsburg, Kansas, wishes to pay a tribute of love to the memory of Mrs. Mary Edgar Smith, who went to be with her Lord July 11, 1951 at the home of a daughter in LaJunta, Colo.

She was a faithful and efficient Bible teacher of the Berean Sabbath school class for many years and also taught a weekly Bible study on the books of Daniel and Revelation.

God's word was to her a living book revealing a Saviour to love, worship and obey.

She was a life member of the WGMS.

Our lives have been enriched by having known her through the years.

To her loved ones we extend our sympathy and commend them to the Saviour, whom she loved and served.

Mrs. Edward Nichols
Mrs. R. E. Gibson
Mrs. F. A. Jones

NEGRO MISSIONS

(*Continued from Page* 178)

Civilian Conservation Corps, teaching various courses in college, elementary, secondary and vocational education; teaching Junior and Advanced and Instructors' courses in Firt Aid under the American Red Cross in the Civilian Conservation Corps, U. S. Army, and to teachers in Carolina and Chesterfield Counties, Virginia; teaching Hygiene and Sanitation in the CCC and the U. S. Army.

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon — R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer — Warm Springs, Oregon
Rev. Louis Mitchell — Tama, Iowa
Rev. F. C. Patterson — Kayenta, Arizona
Mr. F. E. Plank — Simnasho, Oregon

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman — Frenchburg, Ky.
Miss Ruth Courter, Principal — Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal — Frenchburg, Ky.
Miss Marie Allison — Frenchburg, Ky.
Miss Caroline Arndt — Frenchburg, Ky.
Miss Alice Childs — Frenchburg, Ky.
Miss Alice Hesselink — Frenchburg, Ky.
Mrs. Alice Hughes — Frenchburg, Ky.
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SHORT-TERM APPOINTEES

The Women's Board takes pleasure in announcing the appointment of these two short-termers to go to Assiut, Egypt. They are Miss R. Verlie Evans and Miss E. Marion Greenleese—friends who have been working in Stevesston, British Columbia, Canada.

SS R. VERLIE EVANS received her "R.N." m St. Paul's Hospital School of Nursing in ncouver, British Columbia, Canada and later ended the Vancouver Bible School for nearly years. Those who know her work, which been quite varied through the years, feel is well fitted to serve as a short-term nurse our Assiut Hospital.

MISS E. MARION GREENLEESE taught school in Ottawa, Canada for eleven years, taking part as much as possible in Christian activities but the missionary urge was satisfied only from 1944-1950 when she was in Egypt at the Canadian Girls' School of Assiut. It was her privilege to help at times in our Assiut Hospital and the Hospital Superintendent there is delighted that she wants to come back as a short-termer under the Women's Board. She will serve in the Children's Ward.

The Board asks you to put their names on Page 8 of your Prayer Cycle; they expect to sail as soon as plans are completed and we pray they have much joy in their service.

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Detroit, Michigan, June, 1952

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Thanksgiving To Christmas

Thanksgiving, Nov. 22	Psalms 116
23	Psalms 139
24	Psalms 23
Sunday, Nov. 25	Psalms 34
26	Psalms 46
27	Deuteronomy 5:1-24
28	Joshua 1
29	Isaiah 55
30	Micah 6:1-15
Saturday, Dec. 1	Matthew 25
Sunday, Dec. 2	John 1:1-17
3	John 3
4	Matthew 5:1-26
5	Matthew 5:27-48
6	Matthew 6
7	Matthew 7
8	Luke 8:1-21
Universal Bible Sunday, Dec. 9	Psalms 119:1-16
10	John 14
11	John 15
12	Luke 15:11-32
13	Ephesians 4
14	II Timothy 2
15	Revelation 22
Sunday, Dec. 16	Romans 12
17	I Corinthians 13
18	I Corinthians 15:1-34

19	I Corinthians 15:35-58
20	Galatians 6
21	Philippians 4:1-13
22	James 1
Sunday, Dec. 23	Luke 2:1-20
24	Matthew 1:18-25
Christmas, Dec. 25	Matthew 2:1-15

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